

THE
Psalmist's Jewel:
 OR,
 Family COMPANION
 TO THE
Book of Psalms, &c.
 BEING, A NEW
 EXPOSITION
 ON

All the One Hundred and Fifty:
 With Poetical PRECEPTS from every *Psalms*.

The Whole are faithfully explained from *Sacred History*, from *Verse* to *Verse*, for the *Use* of all Christian Families, as well as for Lovers of PSALMODY in general: With *Expositional Notes*, referring to all con-
 cording Parts of the *Scripture*.—Also, An Alphabetical DESCRIPTION
 of *Persons*, of *Places*, and of *Things* mentioned in the *Old* and *New*
 Testament; and of *CHRIST*, Poetically.—With a general CA-
 LENDAR for the Adapting of *Psalms* to all Occasions; The *Life*
 of *Holy DAVID*: And a *New Set* of PSALM-TUNES, in *Three* and
Four Musical Parts.—With select HYMNS, and DOXOLOGIES: And a
 general KEY to the Whole, &c. &c.

By WILLIAM TANS'UR, SENIOR.—*Musico-Theorico*.
 AUTHOR of *The New Royal MELODY*; *The Elements of MUSICK*
Made Easy; *Musical DICTIONARY*, &c. &c.

{ Let ev'ry Soul their *Voices* raise,—With *Understanding* sing:
 Be not ashamed the LORD to *Praise*,—Who is our GOD and KING. }

(ECCLES. li. 29.—1 COR. xiv. 15.)

LONDON: Printed, and Sold by the AUTHOR, and by his Son, some-
 time Chorister of Trinity-College, Cambridge: Who TEACH all Man-
 ner of Church-Musick, in the Newest, and Best Method.

M. DCC. LXVI.

R.B.23 a.6201





T H E

P R E F A C E:

To all *Lovers* of P S A L M O D Y, &c.

AS PRAISE, and *Thanksgiving* unto GOD, was even as early as the *Creation*, when the *Morning Stars sang together*, and the *Sons of GOD shouted for Joy*^a; so it is our bounden *Duty* to *praise* Him, and return our most hearty *Thanks* for all the *Graces, Mercies, and Benefits* we receive at His most gracious *Hands*: And more, particularly, for that inestimable *LOVE* of our *Redemption*; by His only *SON, JESUS CHRIST*; under *Whose Gospel* we may have eternal *Salvation*, &c. &c. &c.

THE Excellent, and most *Glorious*, *BOOK* of *PSALMS* was written, by *Inspiration*, for our *Learning* and *Instruction*; by several devout and holy *Men*, in past *Ages*; it being a *BOOK* of *Sacred Songs, Divine Praises, Prayers, and Meditations* for every *Condition* of *Human Life*: So

^a Vide *Job xxxviii. 7.* and *Preface* to my *Royal Melody*.

that a *PSALM*, is a *Song of Praise*, a musical *Prayer*, or a pious *Meditation*, &c.

THE BOOK of *Psalms* is mentioned sixty-four Times in the *Old Testament*, and three Times in the *New*^b; in which ten principal *Authors* are put to the old *Titles*^c: Which *Psalms* are said to be collected into one BOOK by *Ezra*, or *Esdras*, though all called *David's Psalms*^d: But the Best *Expositors* and *Commentators* thereon are said to be *Musculus*, *Molerus*, *Muis*, *Calvin*, and *Ford*.

THE *PSALMS* in general, are the very *Marrow* of the holy *Scriptures*; being the extracted *Word* of *GOD*, in all its choicest Parts; and are as well used by the *Jews* in their *Synagogues*, as by the *Christians* in *Churches*; and even the very *Turks* themselves swear as often by the BOOK of *Psalms* as they do by their Book called the *Alcoran*.

ST. *Basil* says, "That if all the rest of the *Scriptures* were to perish, there remains enough in the Book of *Psalms* to supply all:" By Reason, therein are contained the most selected *Promises*, *Threats*, *Instructions*, and *Comforts*: Some of which having, (in their old *Translations*,) the most worthy *Inscriptions* or *Titles*; being therein called *JEWELS*, and *Golden PSALMS*, &c. from their being formerly written in *Letters of Gold*; and ornamented with the most curious *Decorations* in various Colours: Especially those *Psalms* which contained the most *Precious Matter* of the Holy *Scriptures*. *GOD* hath often shewed Himself to take great *Delight* in this *Part* of *Divine Worship*^e; it being a singular *Means* in his *Service*^f: So that all the Reformed *Churches* used to *Begin*, and *End* their *Divine Service* with a *PSALM* or *HYMN*, &c. in order, that the People might be the better acquainted with Them^g; and use

^b Luke xx. 42. xxiv. 44. *Acts* i. 20. — ^c Viz. *David*, *Solomon*, *Moses*, *Asaph*, *Ethan*, *Heman*, *Jeduthun*, and the three *Sons of Corah*. — ^d Vide *Acts* iv. 25. Read *Ecclus.* xlvii. 5. 8. 9. 10. 13. 17. — Vide also *Ecclus.* li. 23. — ^e 2 *Chron.* v. 13. and xx. 22. — ^f *Eph.* v. 18. 19. and *Acts* xvi. 25. — ^g *Psal.* cxviii. 15. — Vide *Jam.* v. 13. and *Col.* iii. 16. — Read *Ecclus.* xlv. 1. &c. ver. 5. 7. and to the End. — Also *Ecclus.* xxxii. 3. 5. — Also *Ecclus.* xl. 20. 21.

such *Psalms, Hymns, &c.* in their Private Families: A *PSALM*, or *HYMN*, being a strict *Composition* of *Words*, in *Measure*, and *Number*; fitted to be sung to a musical *TUNE*, agreeable thereunto; and uttered by a *tuneable VOICE*; either *alone*, or with an *Artificial Instrument*.

To sing a *PSALM*, or *HYMN*, well, and as it ought to be, is one of the hardest *Exercises* in all our *Christian Religion*; by Reason, it requires our greatest *Attention*, and *Affection* to *GOD*, to Whom We do sing; and should lay hold on our grandest *Affections*.—We must do it also with *Understanding*^h, and with *Feeling*ⁱ: Lifting up Our *Voices* unto the *LORD*, with a due *Reverence*, with *Grace* in our *Hearts*^k; and in such a decent *Manner*, observing both *Tune*, and *Words*, that the whole *Congregation* may join either with *Voice*, or in *Thought*, as one *Man*; with one *Heart* and one *Soul*, in that most noble *Part* of *Divine Service*; all *STANDING*, with the greatest *Attention*, both of *Body* and *Soul*^l, and not with *Ostentation*, or *Vain-Glory*.—But to be more particular.

First. THE BOOK of *Psalms*, (as I said in ^m another *Treatise*) is *A Compendiary* of the whole *Scriptures* in general; and was formerly called *The Lesser Bible*, and were divided into *Five Books*: Containing *Divine Laws*, *Precepts*, *Precedents*, *Politicks*, *Proverbs*, *Parables*, and *Prophecies*; and under *Them*, both *CHRIST*, and the *Gospel*.

Secondly. IT also contains the very *Anatomy* of the *Soul*: And discovers all its inmost *Sentiments*; wherein all its *Affections*, *Griefs*, *Joys*, *Hopes*, *Fears*, *Doubts*, *Cares*, and *Anxieties*, are so sensibly touched, as to make *Us* think *We*, *Ourselves*, are the very *Parties* concerned; viz. The *Penitents*, in the *Penitential*; the *Petitioners*, in those of

^h *Psal.* xlvii. 7. ⁱ *Cor.* xiv. 15. — ^l *Col.* iii. 16. — ^k *Eph.* v. 19. — ^l *Matt.* xxviii. 30. *James* v. 13. *Acts* xvi. 25. *Mark* xiv. 26. — ^m *My Royal MELODY*, 2d Edit. &c. Vide *Ecclus.* xl. 21.

Prayer; and the Joyful *Addressers*, in *PSALMS of Praise and Thanksgiving*.

Thirdly. THAT precious BOOK, is also *The Soul's Divinity School*: Or, A choice *Directory* of Our several *Duties* to GOD, Ourselves, and to our Neighbours; being the very *Seat* of religious *Discipline*; viz. To Mortify the *Proud*; to Advance the *Humble*; to Inform the *Ignorant*ⁿ; and to Improve the *Skilful*, the *Willing*, and the *Ingenious*.

Fourthly. IT is likewise *The Soul's Dispensatory*, of all *Medicines*: Wherein are *Lenitives* for tender Wounds; *Corrosives* for Inveterate; *Cures* for the Infected; *Preservatives* for the Sound; *Cordials* for the Weak; and *Restoratives* for the Relapsed^o.

Fifthly. IT is *A Treasury*, or, *Magazine* of all *Accommodations*: For every Circumstance of Human Life; whether in *Sickness*, in *Health*, in *Youth*, *Old-Age*, *Day*, *Night*, *Plenty*, *Poverty*, *Safety*, *Danger*, *Peace*, *War*, *Society*, *Solitude*, *Liberty*, *Confinement*, *Exile*, on *Land*, or *Sea*^p.

Sixthly. IT is *An Infallible Oracle*: And may be consulted in all *Cases* whatsoever, by all Sorts of People in general; viz. By *Princes*, by *Priests*, *Magistrates*, *Rulers*, or *Families*; *High* or *Low*, *Rich* or *Poor*; one with another; even from the *Throne*, down to the *Cottage*^q.

Seventhly. IT is *The Church's Oeconomy*, *Militant*, and *Triumphant*: Containing, *A Common Oratory* of *Prayers*, *Praises*, and *Thanksgivings*, suitable to every Circumstance of *Life*, &c. keeping up the *Glorious Correspondence* between *Men* and *Angels*; *Earth*, and *Heaven*^r.

Eighthly. This BOOK is also, *A true Prospect of Nature*, and a *Mirror* of the whole *UNIVERSE* in general: Wherein is a Beautiful Display of *Animals*, *Elements*, *Earth*, *Sea*, and *Sky*, &c. the *Corporeal*, and *Incorporeal* World, from the *Creature* to the *CREATOR*; with all

ⁿ *Psal.* xix. 8. — ^o *Psal.* li. — ^p *Psal.* cvii. — ^q *Psal.* xxix. — ^r *Psal.* cxlv.

His Divine *Attributes*, and Perfections: And all *These* are Invited to *Praise the LORD* ^s.

Ninthly. IT is also, *The Soul's Paradise of Spiritual Recreations*: And affords the Body sweet *Refreshments* after hard *Labour*, and *Study*; it sweetens the severer Exercises of religious *Duties*, it recruits the exhausted Spirits with fresh Supplies of *Devotion*; and gives Wings to *Praise*, and *Fervency* to Prayer; by the resistless Charms of Divine *Rhetorick*, Seraphick *Eloquence*, and Solemn *Harmony* ^t, &c.

Tenthly. IN that glorious BOOK We are also exhorted to Three *Theological Virtues*, viz. To *Faith* ^u, to *Hope* ^w, and to *Charity* ^x; and unto Three Kinds of Good Works, viz. To *Fasting* ^y, to *Prayer* ^z, and to *Alms-Deeds* ^a: Which proceed from the Seven Gifts of the Spirit, viz. From the Spirit of *Wisdom* ^b, the Spirit of *Understanding* ^c, the Spirit of *Counsel* ^d, the Spirit of *Spiritual Strength* ^e, the Spirit of *Knowledge* ^f, the Spirit of *Piety* ^g, and the Spirit of *Holy-Fear* ^h.

Eleventhly. THEREIN are also shewed the *Twelve Fruits* of the Holy Spirit of GOD, viz. The Fruits of *Love* ⁱ, the Fruits of *Joy* ^k, the Fruits of *Peace* ^l, the Fruits of *Patience* ^m, the Fruits of *Mercy* ⁿ, the Fruits of *Goodness* ^o, the Fruits of *Long-Suffering* ^p, the Fruits of *Meekness* ^q, the Fruits of *Faith* ^r, the Fruits of *Modesty* ^s, the Fruits of *Shame-facedness* ^t, and the Fruits of *Sobriety* ^u, &c.

Twelfthly. WE are also therein called to the Seven *Spiritual Works of Mercy*, viz. To *Instruct* the Ignorant ^w, to

^s Psal. cxlviii. and cl.—Vide Psal. l. ver ult. and Col. iii. 16.—^t Psal. xcii.
—^u Psal. cxxv.—^w Psal. cxxxvi.—^x Psal. cxii. Vide 1 Cor. xiii.—^y 1 Cor. vii. 5.
—^z Psal. cii. 17. Matt. xxi. 22.—^a Psal. xli.—^b Psal. cxi. 10.—Exod. xxxi. 6.
Prov. ii. 6.—^c Psal. cxix. and civ.—^d Psal. xxxiii. 11.—^e Psal. lxviii. 35.—
^f Psal. ix. 10. Prov. ii. 10.—^g Psal. i. 2 Tim. iv. 8.—^h Psal. ii. Deut. vi. 24.—
ⁱ Psal. xci.—^k Psal. xcvi.—^l Psal. xxxvii.—^m Psal. xxvii.—ⁿ Psal. xxxvi.—
^o Psal. ciii.—^p Psal. xliii.—^q Psal. xxxvii. 11.—^r Psal. xci. and cxxv.—^s 1 Tim.
ii. 9.—^t 1 Tim. ii. 9. Eccles. xxvi. 26.—^u Tit. ii. 12.—^w Psal. xix. Matt. xviii.—

Correct Offenders^x, to *Counsel* the Doubtful^y, to *Comfort* the Afflicted^z, to *Suffer* Wrongs patiently^a, to *Forgive* all Offenders^b, and to *Pray* for others^c: And also to *Six* other *Works of Mercy*, viz. To *Feed* the Hungry^d, to *Cloath* the Naked^e, to *Entertain* the Stranger, and the Needy^f, to *Minister* to Prisoners, and Captives^g, to *Visit* the Sick^h, and to *Bury* the Deadⁱ.

Thirteenthly. In like Manner, We are therein greatly cautioned utterly to avoid these *Seven* deadly *Sins*, viz. To avoid the Sin of *Pride*, and *Vain-Glory*^k, the Sin of *Covetousness*^l, the Sin of *Luxury*^m, the Sin of *Anger*, and *Wrath*ⁿ, the Sin of *Gluttony*, and *Intemperance*^o, the Sin of *Envy*, and *Malice*^p, and the Sin of *Sloth*, and *Idleness*^q.

Fourteenthly. If We would be *Eternally Happy* in the *next Life*, We must have a strict Observance to the *Seven* following Pious *Virtues*, viz. To *Humility*^r, to *Liberality*^s, to *Charity*^t, to *Gentleness*^u, to *Temperance*^w, to *Patience*^x, and to the *Fear of GOD*, and Love of His SON *JESUS CHRIST*^y; and Daily meditate on the *Four last Things*, viz. On *Death*^z, on *Judgment*^a, on *Heaven*^b, and on *Hell*^c, &c. &c.

Precept. { *In ev'ry Act, to Foe, or Friend,*
 May All remember This:
 To have in Mind their latter End,
 And they'll ne'er Do amiss^d. } *W. T.*

^x Psal. xxxix. 11. Jam v.—^y Psal. xxxiii. 11. Gal. vi.—^z Psal. xli. Prov. xxvii. Eccclus. vii. 33.—^a Psal. xxxvii. Eccclus v.—^b Psal. lxviii. 5. Rom. xv.—^c Psal. cxxii. Mark xi.—^d Rom. xii. 20. Matt. xv.—^e Jam. ii. 15. Matt. xxv.—^f Eph. ii. 9. Tobit ii.—^g Psal. lxxix. Tob. ii.—^h Psal. xvii. 3. Eccclus. vii. 35. Isa. lviii.—ⁱ Matt. viii. 22. Eccclus. xxxviii. 16.—^k Psal. lii. and ci. Prov. viii. 13.—^l Psal. lii. Eccclus. xxxii. 24.—^m Prov. xi. 2. Ezek. xvi. 49.—ⁿ Psal. xxxvii. 8.—^o Prov. xxiii. 21.—^p Psal. cxi.—^q Prov. xii. 4. Rom. xii. 11.—^r Psal. cxxxi.—^s Psal. xli. Prov. xi.—^t Psal. cxii.—^u Psal. cxix.—^w Psal. cxix.—^x Psal. xxxvii. 7.—^y Psal. xix. 9.—^z Psal. xxxix. and xc.—^a Psal. l.—^b Psal. xvi.—^c Psal. xi.—^d Vide my Poetical MEDITATIONS on the Four last Things: And Eccclus. vii. ver. ult.—Psal. v. 5. vi. 5.—Psal. xi. 6.—xiii. 15.—Matt. xxv. 35.—Eccclus. xxxiii. 21. Eccclus. xxxvii. 15. 16.

Fifteenthly. IF we do but well consider the Beautiful Style of the PSALMS, (whether in *Prose*, or in *Verse*,) they cannot but have a great Influence over Us, especially if we apply them to a *right Use*; and not prophane them; but perform them with DAVID's Heart. (But, alas! Holy DAVID's Spirit is almost lost, in this Drunken, Ungrateful, degenerate Age!)—What can be more charming, to a Godly Mind, than the Variety of the Style of the prophetical Pen-Men of those Sacred SONGS! even from the *Majestick, Sublime, Magnificent, Triumphant, and Exultory*; down to the most *Mournful, Condoling, Commiserating, Pathetical, and Expostulatory*! all regularly, and wisely adapted to their respective Subjects; in which consists the very Soul of Divine Poetry: And he that has the true KEY of Them, may, with great Ease, unlock all other Secrets in the holy Scriptures: Which is the very Subject of this small TREATISE. For, Behold! I have not laboured for Myself only, but for all such as would seek Knowledge; and SING with Understanding: In compiling of which, I have consulted the best Writers, on this Subject, both Ancient, and Modern; which, I hope, will make the WORK the more approved.

[I shall not in this BOOK insert any Thing touching the Ground-Work of MUSICK, By Reason I have treated very largely on that Head in several other former TREATISES, which I published intirely on that Subject, and for the Use of Churches: In which Prefaces I have shewed the Beauty and Excellency of CHURCH-MUSICK, and of the several Abuses thereof, &c. &c.]

^c Eccus. xxiv. 39. ⁱ Cor. xiv. 15. ^f St. Gregory, St. Augustine, St. Basil, St. Athanasius, St. Ambrose, Venerable Bede, Plutarchus, Beza, Gilby, Tremellius, Ainsworth, Mayer, Patrick, Osterwald, Chamberlayn, Leigh, and others, too tedious to mention.—^g My New Musickal GRAMMAR, 3d Edit. and Royal MELODY, 2d Edit. And my PROVERBS of Solomon, in Verse, and set to Musick, &c. Read Eccus. xxxiv. 7. 8.

The *Reader* is herein desired to take Notice, that, in the primitive Ages, the *Psalms* were generally sung in *Prose*, to *Tunes* called *Chants*, viz. the *Gregorian-Chant*, the *Ambrosian-Chant*, &c. so called from the *Authors* who first composed them; in which State Psalmody continued, for many Centuries, before any of them were put into Rhyming *Verse*, or *Metre*.

IN the Reign of King *Edward the Sixth*, 1552, one Mr. *Thomas Sternhold*, Groom of his Majesty's Privy Chamber, composed thirty-seven of the *PSALMS* of *DAVID* into *English Verse*, as an Example for others to do the rest, for the Ease and Use of *Churches*, &c. and greatly encouraged Mr. *John Hopkins*, and others, to compleat the rest; which were done in a little Time after, and Printed with the *first Letters* of their *Names* over the *Psalms*; which *Letters* are still continued, and whose *Psalms* are called the *Old Version*: But that *Version* has undergone great Amendments, since their first Publication, and still want more^h. Their 137th Psalm begins thus:

When as we late in Babylon,
the Rivers round about:
And in Remembrance of Sion,
the Tears for Grief burst out. W. W.

About the same Time the old *Latin* *HYMNS* were turned into *Metre*, such as *Te Deum*, *Veni Creator*, &c. and printed before the *Psalms*; also several *New Hymns* were added after the *Psalms*, such as the *Lamentation* of a Sinner, &c. and bound up with *Sternhold's Version*; to be used in *publick Service*, and in *private Families*; even from the Beginning of the *Reformation* of the *CHURCH* of *England*, to its *Establishment*, under Queen *Elizabeth*; which are still continued: But, I cannot learn that any of

^h Vide the Hist. of *Oxford Writers*, and *Sternhold's Psalms*.

the Reformed Churches, abroad, take so much Liberty, in this Point as we do in *England*.

I HAVE now in my *Library* an old Quarto *Treatise*, containing fifty *Psalms*, in very odd *Poetry*, and old *Spelling*, put into *English Verse* by one *Robert Taylour*; and was printed in 1615. They are set to *Musick* in *Five Parts*, to the *Viole*, *Lute*, or *Orph-arion*, in old musical *Characters*, very unintelligible. His 137th *Psalms* begins thus:

By *Babel* Streams, exil'd from *Contri* deer,
As doun we fate, a sad dismaied *Crue*;
Ah, *Sions* Wrongs to pensive *Mynds* appear,
Sions, whom now our *Eys* no more should vieu.—*R. T.*

ABOUT the Year 1682, *Dr. Patrick*, Bishop of *Ely*, composed 100 of the *PSALMS* of *DAVID* into *Verse*, for the Use of the *Charter-House* in *London*; whose 8th *Psalms* begins thus:

O Lord, our Governor, on Earth
Thy Name is excellent:
Thy Glory is exalted far
Above the Firmament. — *J. P.*

In 1696, *Nicholas Brady*, D. D. and *Nakum Tate*, Esq; and *Poet-Laureat* to his Majesty King *William the Third*, composed a *New Version* of the *PSALMS*, which were printed for the Use of *Churches*; and called the *New Version*: Whose 137th *Psalms* begins thus:

When we our weary Limbs to rest,
Sat down by proud *Euphrates'* Stream,
We wept, with doleful Thoughts oppress'd,
And *Sion* was our mournful Theam.—*N. B.*

THESE *Verses* I have copied only to shew what Improvement is now made in *Poetry*: Not having Room

¹ Vide *Sternhold's*, *Patrick's*, *Tate's*, and *Watts's* *Psalms*, &c.

to insert a *Verse* from every *Author* I have seen, who have composed *Versions* on the *Book of Psalms*, or *Hymns*, from other *Scriptures*^k, &c. many of whose *Works* I have often perused with great Pleasure, as well as Profit.

The Result of near forty Years *Practice*, and *Study*, at most vacant Hours, hath given Birth to this small *TREATISE*, (as my former Books will testify, from the Sale of many Thousands :) In compiling of which I have consulted all *Authors* I could meet with, on this *Subject*; having, by an *Itinerant Life*, had the greatest Opportunities in reading the Best *Authors*; which many well-disposed Gentlemen have favoured me with, from their several Libraries.

A *WORK* of this Kind has been long wanting, to restore *PSALMODY* to its wonted *Esteem*; and prevent it from being shamefully *prophaned*. To this *EXPOSITION* I have added 100 *Poetical PRECEPTS*, as precious *Motives* to a godly Life; being very *Useful* for *Schools*, and *Instructive* to *Youth*. I have also added, a short *DESCRIPTION* of *Persons*, of *Places*, and of *Things* mentioned in the *Old and New Testament*, and of *CHRIST*, *Poetically*: With a general *CALENDAR*, for the adapting of *Psalms* to *Divine-Service*, concordant to the *Collect*, *Epistle*, and *Gospel* of the *Day*, and *Church-Services*; and to all other *Conditions* and *Vicissitudes* of Human Life. With a *New Set of TUNES*, to several *PSALMS*, both *Old and New Versions*, in *Three and Four musical Parts*, in *Score*: With select *HYMNS*; and *DOXOLOGIES*; and a general *KEY*, or *Index* to the whole *Book of Psalms*; for the Use of all *Christian Families*, &c. &c.

[☞ In the following *TREATISE*, the *Reader* is therein to take Notice, *That*, (as the *Book of Psalms* has under-

^k Sir Philip Sydney, King James I, Sands, Ainsworth, Barton, Milbourn, Roberts, Bishop Hall, Lord Bacon, Taylour, Mason, Herbert, Vincent, Boyse, Stennet, Brown, Pope, Addison, &c. &c.—Read *Ecclus.* xxxviii. 24. 25.—xxxix. 1. 2. 3. 5. 8. 9. 10. 11. Also *Ecclus.* xxxiv. 9. 10. 11. 12. 14.

gone many *Translations*, and *Versions*, (as I before hinted) which has transposed or altered many of the *Verses*, to other *Numbers*, &c.) *The Figures in this Book refer to the Verses of the Original PSALMS, as they are commonly now printed in PROSE*: So that it will be no great Difficulty to find any particular *Matter* therein pointed at; in any *Translation*, *Paraphrase*, or *Version* whatsoever; though the *Numbers* of the *Verses* should vary in the *Psalms* in *Metre*, from those *Psalms* in *Prose*¹.]

FINALLY, I heartily recommend this *Work*, (as my *last Legacy*) to all Persons in general, but more particularly to my *Pupils*, for their farther Improvement in *PSALMODY*, whereby every One may truly know the real *Matter* that is *sung*; that, that most *glorious* and *lasting Part* of *Divine-Worship* may not be shamefully prophaned; but be done *Reverently*, and in *Good Order*; with my best *Wishes* to their *Endeavours*: Hoping it may be as generally *Useful*, as it is intended; and may *G O D* alone have all the *Glory*.

MAY all Our pious *Performances* reach even to the very *Heavens*, where lieth a sure *Reward* for the *Righteous*, at the *Last Day*, from *G O D* the *FATHER*, and from His *SON JESUS CHRIST*.—Which that We may all *enjoy*, *G O D* of His infinite *Mercy* grant: To whom all *Might*, *Majesty*, *Power*, *Honour*, *Glory*, *Dominion*, and *Praise*, be given, *now*, and for evermore.—AMEN.—AMEN.

I am GENTLEMEN,

Your most Affectionate,

Harmonicus, and

Humble Servant,

WILLIAM TANS'UR, Senior.

{ From the Ancient
University of Stam-
ford, May the 29th,
A. D. 1766. }

¹ See the old *Bible-Psalms*; the *Pointed Psalms* in the *Common Prayer*, for *Chanting*; and *Sternhold's*, and *Brady's Psalms* in *Verse*, &c.

A New KEY to the Principal Passages contained in the Book of PSALMS: Temporal, Spiritual, and Prophetical. For all Christian Families.

By WILLIAM TANS'UR, Senior.

N. B. That as Holy DAVID's Battles were chiefly to *Usher in*, and *Defend* the CHURCH, and GOSPEL of CHRIST to come; That Royal Prophetical PRINCE, and Soldier of CHRIST here, in *Figure*, representeth them *Both*: So that, in Effect, DAVID, CHRIST, and his CHURCH, are (in most Cases) meant as but *One*, though of *Three* several Denominations.

Prose-Psalms.

Prose-Verses.

I.—THE Blessedness of the Godly foretold	—	—	I
The endless Misery of the Wicked	—	—	5
II.—CHRIST's vain Conspirators defeated	—	—	I
KING's, and Rulers to obey CHRIST	—	—	10
III.—DAVID's Enemies increased	—	—	I
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Salvation only from CHRIST	—	—	8
IV.—Just Men's Prayers heard, and they delivered	—	—	I
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VI.—Prayer for Sins in general	—	—	I
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VII.—Confidence in GOD preserveth from Evil	—	—	I
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CHRIST's Glorification by Children	—	—	2
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XIV.—Gospel Scoffers, and Atheists described	—	—	I
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A New Key to the Book of Psalms.

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XVI.—DAVID's Prayer, by Faith — —	I
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XXV.—A Prayer for <i>Forgiveness</i> of Sins, and Deliverance — —	I
XXVI.—Innocency avowed, and Rewarded — —	I
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XXVII.—GOD is our only Shield to destroy the Wicked — —	I
XXVIII.—A Prayer for GOD's Defence against Enemies — —	I
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<i>Thunder, &c.</i> to cause Men to <i>fear</i> , and know GOD — —	3
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A New Key to the Book of Psalms.

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XXXV.—GOD defends the <i>Just</i> Man's Cause, and destroys the Wicked	1
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XXXVIII.—A <i>Prayer</i> for Sins in general	1
XXXIX.— <i>Afflictions</i> must be borne with <i>Patience</i>	1
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Yet, the <i>Righteous</i> are saved by <i>Faith</i>	15
XLIII.—The LORD's <i>Table</i> is our only Place of Comfort	4
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GOD knoweth the <i>Secrets</i> of all Hearts	21
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XLV.—Of <i>Solomon's</i> , and <i>CHRIST</i> 's Kingdom	2
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<i>CHRIST</i> 's <i>Ascension</i> figured	5
To <i>sing</i> with <i>Zeal</i> , and <i>Understanding</i>	6
XLVIII.—The City of <i>Jerusalem</i> praised, where GOD is worshipped	1
XLIX.—Riches cannot <i>Redeem</i> the Wicked, but <i>CHRIST</i>	1
L.—A Prophecy of the <i>Gospel</i> going from <i>Sion</i>	1
<i>CHRIST</i> 's coming to <i>Judgment</i> foretold	3
The <i>Jews</i> called <i>Saints</i> , for being in <i>Covenant</i> with GOD	5
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How the <i>Soul</i> , or GOD's <i>Grace</i> cometh to Children	5
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A New Key to the Book of Psalms.

<i>Prose-Psalms.</i>		<i>Prose-Verses.</i>
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LV.—By familiar Deceivers, CHRIST and Judas foretold	— — —	3
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LVII.—DAVID's Faith sheweth the Conversion of the Gentiles	— — —	2
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LVIII.—Malicious Men are like Adders, in Words and Deeds	— — —	4
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LIX.—DAVID's Enemies as Dogs; figured to CHRIST's	— — —	6
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LXI.—DAVID's Success sheweth the Continuance of CHRIST's	— — —	
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LXII.—Patience and Meditation bring Salvation	— — —	5
LXIII.—A Thanksgiving for Deliverance in general	— — —	4
LXIV.—A Prayer against false Enemies	— — —	2
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LXV.—GOD to be Praised in the Church	— — —	1
GOD's Blessing on the Faithful, over all the World	— — —	4
Water and Corn, the Gospel of CHRIST	— — —	9
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LXVI.—The Rejoicing of the Gentiles foretold	— — —	1
Martyrs Sufferings foretold, to Convert the People	— — —	11
GOD heareth the Prayers of the Righteous	— — —	18
LXVII.—The Church's Prayer; or, all are Blessed in CHRIST	— — —	1
LXVIII.—CHRIST's Resurrection foretold	— — —	1
Of Gospel Preachers, &c.	— — —	11
The Sufferings and Deliverance of the Church	— — —	13
The Rejoicings of CHRIST's Birth foretold; and Apostles,	— — —	
&c.	— — —	25
LXIX.—DAVID personateth CHRIST's Passion, by his own Com-	— — —	
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LXXI.—DAVID's Faith, shews CHRIST's Resurrection	— — —	1
DAVID's Prayer in his old Age	— — —	8
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LXXII.—DAVID's last Charge, and Prayer for his Son Solomon	— — —	1
Praying in the Name of CHRIST	— — —	8
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dom	— — —	17
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A New Key to the Book of Psalms.

<i>Prose-Psalms.</i>	<i>Prose-Verses.</i>
LXXIII.—Wicked Men's <i>Prosperity</i> not to move our <i>Faith</i>	— 2
Wicked Men are to be <i>despised</i> at the Day of <i>Judgment</i>	20
Godly <i>Worship</i> is preferable to all Things	— 25
LXXIV.— <i>Destruction</i> of the <i>Temple</i> foretold	— 1
A <i>Prayer</i> for the <i>Faithful</i> in general	— 20
LXXV.— <i>CHRIST</i> 's coming to <i>Judgment</i> foretold	— 2
Wickedness and <i>Pride</i> bring <i>Destruction</i>	— 8
LXXVI.— <i>GOD</i> known, and <i>Worshipped</i> in the <i>Tabernacle</i>	1
LXXVII.—A Godly <i>Meditation</i> on <i>GOD</i> 's <i>Mercy</i> and <i>Works</i>	12
LXXVIII.— <i>GOD</i> 's <i>Wonders</i> in <i>Egypt</i> reminded, &c.	— 1
<i>Enemies</i> subdued to the <i>Gospel</i>	— 65
<i>Temple</i> built; and <i>DAVID</i> ruled	— 69
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LXXXIII.— <i>Israel</i> prays for <i>Deliverance</i> at <i>Home</i> or <i>Abroad</i>	— 2
<i>Prayer</i> against turning <i>GOD</i> 's <i>House</i> to prophane <i>Uses</i>	12
LXXXIV.—A <i>Longing</i> for <i>GOD</i> 's <i>Publick Worship</i>	— 2
Godly <i>Company</i> preferable to <i>Worldly Men</i> 's	— 10
LXXXV.—A <i>Rememberance</i> of <i>GOD</i> 's <i>Mercy</i> to <i>Israel</i>	— 1
<i>Righteousness</i> and <i>Peace</i> are inseparable	— 10
LXXXVI.—A <i>Prayer</i> for <i>Deliverance</i>	— 1
A <i>Thanksgiving</i> for <i>Mercy</i>	— 12
LXXXVII.— <i>Restoration</i> of the afflicted <i>Church</i> promised	— 2
The <i>Birth</i> of <i>CHRIST</i> ; and <i>Christians</i> foretold	4
LXXXVIII.—To <i>Pray</i> to <i>GOD</i> in our <i>Afflictions</i>	— 1
No <i>Prayers</i> , nor <i>Praises</i> in the <i>Grave</i>	— 11
LXXXIX.— <i>GOD</i> 's <i>Mercy</i> and <i>Power</i> ; or, <i>CHRIST</i> 's <i>Kingdom</i> foretold	— 6
XC.—The <i>Brevity</i> of <i>Man</i> 's <i>Life</i> ; and <i>Prayer</i> for <i>Mercy</i> and <i>Comfort</i>	— 10
XCI.— <i>GOD</i> our only <i>Shelter</i> , in all <i>Dangers</i>	— 1
<i>GOD</i> 's <i>Angels</i> guard the <i>Faithful</i> ; <i>CHRIST</i> 's <i>Temptation</i> foretold	— 11
XCII.— <i>Psalms</i> for the <i>Sabbath-Day</i> , of <i>Joy</i> and <i>Meditation</i>	1
XCIII.— <i>CHRIST</i> 's <i>Reigning</i> on <i>Earth</i> foretold	— 2
XCIV.— <i>Vengeance</i> only belongeth to <i>GOD</i>	— 1
<i>GOD</i> knoweth the <i>Hearts</i> of all <i>Men</i>	— 11
XCV.—An <i>Exhortation</i> to <i>Praise</i> <i>GOD</i>	— 1
XCVI.— <i>CHRIST</i> 's <i>First</i> , and <i>Second</i> Coming foretold	10
XCVII.— <i>Repetition</i> of the former. <i>GOD</i> preserves His <i>Saints</i>	10
XCVIII.—All Things to <i>Praise</i> <i>GOD</i> ; with <i>Faith</i> in <i>CHRIST</i>	6
XCIX.—Concerning <i>CHRIST</i> 's <i>Coming</i> , &c.	— 1
C.—All to <i>Praise</i> <i>GOD</i> , for being made <i>New</i> , by <i>CHRIST</i>	1
CI.— <i>DAVID</i> 's <i>Rule</i> of <i>Government</i> , to be <i>Ours</i>	— 2
CII.— <i>Prayer</i>	

A New Key to the Book of Psalms.

<i>Prose-Psalms.</i>	<i>Prose-Verses.</i>
CII.— <i>Prayer of the Faithful, in Captivity</i>	I
GOD's <i>Word</i> , and <i>People</i> endure for ever	25
CIII.— <i>Prayer to GOD for Pardon, and Deliverance</i>	I
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<i>Angels</i> , and <i>Men</i> , to <i>Praise GOD</i>	20
CIV.— <i>GOD is Praised for His Works, and Creation</i>	I
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<i>Glory to GOD for ever, &c.</i>	31
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CVI.— <i>GOD's Goodness magnified, concerning Israel</i>	I
CVII.— <i>All the Redeemed to Praise GOD for Mercy</i>	2
CVIII.— <i>GOD is Praised for His Promise, and Deliverance</i>	I
CIX.— <i>CHRIST, and Judas foretold, by DAVID's own Usage</i>	I
CX.— <i>CHRIST's Power, and Kingdom foretold</i>	I
<i>CHRIST's Sufferings</i> foretold by <i>Drinking</i>	7
CXI.— <i>Thanksgiving to GOD, for Mercy to His Church</i>	I
<i>Redemption to His People by fearing Him</i>	8
CXII.— <i>GOD's Providence on the Merciful and Charitable</i>	I
CXIII.— <i>GOD to be Praised for His Humility and Mercy</i>	6
CXIV.— <i>GOD's Mercy, and Wonders in Egypt</i>	I
CXV.— <i>GOD only to have all Praise and Glory</i>	I
<i>Idols</i> , not accepted of <i>GOD</i>	4
<i>The Blessedness of such as fear GOD</i>	13
CXVI.— <i>GOD's Mercy magnified</i>	I
<i>Sacramental Sacrifice</i> must be offered to <i>GOD</i>	15
CXVII.— <i>All Gentiles to Praise GOD; eternal Life by CHRIST</i>	2
CXVIII.— <i>GOD to be Praised for His Mercy by all Men</i>	I
<i>CHRIST</i> the only <i>Gate to Heaven</i>	20
<i>The Feast of CHRIST's Nativity</i> foretold	24
CXIX.— <i>Precious Motives to a Godly Life, &c. &c. &c.</i>	All
CXX.— <i>Lyars</i> hated of <i>GOD</i> , to their own <i>Destruction</i>	2
CXXI.— <i>GOD preserves the Righteous at all Times</i>	3
CXXII.— <i>All to rejoice in CHRIST's Church</i>	I
CXXIII.— <i>A Prayer of the Faithful, for Deliverance</i>	I
CXXIV.— <i>GOD the only Defender of the Just, from the Wicked</i>	I
CXXV.— <i>Confidence in GOD never fails the Righteous</i>	I
CXXVI.— <i>Israel's joyful Deliverance repeated</i>	I
CXXVII.— <i>GOD the Prosperity, and Safeguard of all</i>	2
<i>Spiritual Children</i> , the <i>Blessings of Heaven</i>	4
CXXVIII.— <i>GOD's Blessings appertain to all that fear Him</i>	I
CXXIX.— <i>The Righteous are Saved; and Wicked Destroyed</i>	4
CXXX.— <i>GOD must be Prayed to, from the Depth of the Heart</i>	I
<i>All must Wait and Trust on GOD for Redemption</i>	5
CXXXI.— <i>All must be Humble, and Wait with Patience on GOD</i>	I
CXXXII.— <i>GOD's Promise to DAVID, desired by the Faithful</i>	2
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A New Key to the Book of Psalms.

Prose-Psalms.

Prose-Verses.

- CXXXII.—Nothing is finished but in *CHRIST*; and on what
Terms — — — — — 12
CHRIST, the *Light* of the *Gentiles*, foretold — 17
- CXXXIII.—Brotherly *Love* commended; *Temporal* and *Spiritual* I
- CXXXIV.—*GOD* must be *Praised* with *Sincerity*, to be accepted I
- CXXXV.—*GOD* to be *Praised* for His *Mercy* and wonderful
Works — — — — — 3
- CXXXVI.—*GOD* to be *Praised* for His *Government*, *Liberality*, and
Mercy — — — — — I
- CXXXVII.—*Israel's* Moan for the *Decay* of *Christian Piety* — I
Babylon's Destruction foretold — — — 7
- CXXXVIII.—All Nations to *Praise* *GOD* in His *Church* — 2
- CXXXIX.—*GOD's* Eye is over all, at all *Times*, and in all *Places* 2
GOD's *Mercy*, *Counsel*, and *Wisdom* endless — 17
- CXL.—A *Prayer* against cruel *Backbiting* *Enemies* — I
- CXLI.—To be watchful of our *Words* in *Prayer*, with *Patience* 3
- CXLII.—A *Prayer* when in *Distress* — — — I
- CXLIII.—A *Prayer* for *Remission* of *Sins*; and *GOD's* *Guidance* 7
- CXLIV.—A *Thanksgiving* Song for *Victories* obtained — I
- CXLV.—*GOD* is *Praised* for His *Justice*, *Mercy*, *Works*, and
Providence — — — — — 3
- CXLVI.—*GOD* to be *Praised* for sundry *Mercies* and *Benefits* I
- CXLVII.—*GOD* to be *Praised*, for many great *Causes* — I
- CXLVIII.—*Angels*, and all *Creatures* to *Praise* *GOD* for the *Gospel* 2
- CXLIX.—All People, *High* or *low*, to *Rejoice* in *CHRIST's*
Kingdom — — — — — 3
- CL.—All *Instruments*, and *Breathing Things* to *Praise* *GOD*, &c.

H A L L E L U J A H.

Amen.

A NEW

A NEW
E X P O S I T I O N
 ON THE
One Hundred and Fifty P S A L M S.

By WILLIAM TANS'UR, SENIOR.

On P S A L M I.

THIS PSALM is set in the Manner of a PREFACE to all the rest; and, in order to exhort all Men to *Study*, and *Meditate* on *Divine* and *Heavenly Wisdom*; according to the *Holy Scriptures*: Shewing, ¹ That all such are truly *Blessed* as take Delight therein.—And, on the contrary, ⁴ that all prophane and wicked *Contemners* thereof, and of GOD, shall surely be miserable in the End.

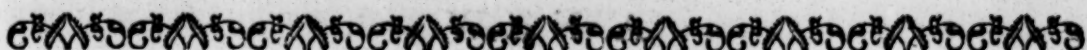
(—Vide Deut. vi. 3.—Jer. xvii. 8.—Job. i. 8. and Prov. vi. 22.—)

Herein are precious *Motives* to a *Holy Life*, shewing the different *Fate* of the *Righteous* and the *Wicked*, in this World, and in that which is to come; from whence we may infer, that when once a *Wicked Man* has given himself up to *Evil Counsel*, *Bad Company*, *Concupiscence*, and the like; (which are the very first Steps to *Ruin*) he so far forgets himself in his Sins, that he falls under GOD's *Anger*, and *Contempt*; and is then said to sit in the *Seat of the Scornful*.—On the contrary, all *Good*, *Holy*, and *Devout Men*, that fear GOD's *Holy Name*, delight in His *Word*; and do His blessed *Will*, so far as they are able; are (as it were) moistened with his *Grace* for ever: So that their *Works* shall surely tend to their own *Salvation* at the *last Day*.—And though the *Wicked* may seem to flourish, and prosper for a while, in this World; yet the LORD will so drive them down, that they shall not be able to stand, at the *Last Day*, in *Company* of the *Righteous*: But, they shall surely tremble, when they feel GOD's *Wrath*, and fiery *Judgment*: For it is He alone, that knoweth the *Secrets* of all *Hearts*, and will bring every *Work* into *Judgment*, whether it be *Good* or *Evil*.—Matt. xvi. 27.

The P R E C E P T.

{ Thus, they are Blest, that never go astray,
 By false Advice, but serve GOD Night and Day:
 For, GOD approves the Ways the Righteous tread,
 But, sinful Paths to sure Destruction lead. }

N. B. That some Commentators say, this Psalm was first composed by Esdras; who is said to be the Man that first collected the Psalms together into one Book: But whether he was, or not, it is not very material.



On PSALM II.

1047. **I**N this *Psalm*, the *Prophet*, Holy DAVID, rejoiceth, with a strong *Faith*, that GOD will continue his *Kingdom* for ever and ever, though his *Enemies* conspire, rage, and murmur ever so much against it. He also ¹⁰ exhorteth all *Kings* and *Rulers*, humbly to submit under GOD's Yoke, by Reason, all Resistance is vain against the *Will* and *Power* of the ALMIGHTY.

* (—Vide 2 Sam. viii. — Acts iv. Ver. 25. — Prov. i. 26. — Rom. vii. 23. — Matt. xviii. — Hof. xiii. 2. — Luke xvii. 27.—)

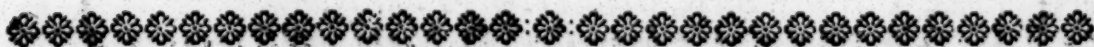
Herein is figured the *Kingdom* of our LORD and Saviour, JESUS CHRIST; which neither the Conspiracy of the *Gentiles*, the Murmuring of the *Jews*, nor the Power of *Kings* could prevail against. And though the Wicked should say, *We will cast off the Yoke of GOD, and of CHRIST*, yet the LORD declares, That in resisting CHRIST, they fight against Him. Holy DAVID also shews, Ver. 7. &c. That his Vocation to the *Kingdom*, is of GOD: This being the first Time he appeared to be *elected* of GOD; and is applied to CHRIST on His first Coming, and Manifestation to the World, whether *Jew*, or *Gentile*, &c. He also exhorteth all *Rulers* to repent in Time, as well as others; and to homage the LORD of Life: Lest, when the Wicked shall say, *Peace and Rest*, and are in the Middle of their wicked Purposes, a sudden Destruction falls upon them, to their eternal Ruin. Of this, the *Righteous* are no way in Fear of, by Reason, the *Blessing* of GOD is herein promised to all such as trust in Him.

(—See Acts xiii. 23, 33. — Heb. i. 5. — Rev. ii. 27. — 1 Thes. v. 3.—)

The PRECEPT.

{ Spurn not at CHRIST (as Jews) to be undone,
But, love the LORD, and honour CHRIST, His Son:
All, High and Low, on JESUS must depend,
For, different Faith will sure in Ruin End. }

N. B. Holy DAVID probably wrote this *Psalm* on his being refused to build the Temple, and driven to War with other Nations; that Solomon might rule in Peace: Being transferred to CHRIST, of whom both He, and Solomon were Types. *



On PSALM III.

1023. **T**HIS was a *Psalm* of Holy DAVID, when he fled from his Son Absalom; and being driven from his *Kingdom*, was greatly tormented in his Mind for his Sins against GOD:

+ And

And calling earnestly on GOD, grew much more the bolder through His gracious *Promises* against the Railing, and Terrors of his Enemies; nay, even of Death itself, which he then seemingly saw before his Eyes, &c. Lastly, ⁷ he greatly rejoiced for the good *Success* that GOD gave him, and all the Church.

* (—See 2 Sam. xv. 15.—Psal. iv. 5.—)

Here we have a perfect *View* of the great *Security* of GOD's Divine Protection, to such as faithfully confide in Him. Herein is also shewed by our Holy Author, that in all his Troubles, his *Faith* was firm and unmoveable; and had always an earnest Recourse to GOD, and confided in His *Promises*; and trying the same, *Experience* the more increased his *Faith*, &c. — From which we may learn, That be our Troubles, in this World, ever so many, or our Dangers ever so great, if we but faithfully *Trust* in GOD. He will assuredly afford us Means of Deliverance, and eternal *Salvation* in the End.

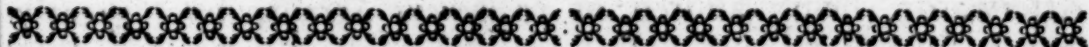
(—See Psal. xxvii. 3.—Isa. xliii. 11.—Hos. xiii. 3.—Matt. xxi. 7.—)

The Word, *Selah*, (after the second and last Verses of this *Psal*m, in the old Translation,) signifies, sometimes *for ever*, or *Amen*, or to lift up the Voice with a louder Tone, that we also consider the Sentence of great Importance; as more to be observed, &c. *Selah*, is an Hebrew Word, and is used seventy-three Times in the old *Psalms*, and twice in the Book of *Habakkuk*.

The P R E C E P T.

{ Grieve not, though Sinners Godly Men despise,
Nor fearful be, though Thousands on you rise:
Rely on CHRIST, let nothing you dismay,
Such Hope will save you at the Judgment-Day. }

N. B. This *Psal*m was written on Absalom's Rebellion, and David's Fright, &c. see the Scriptures above quoted. *



On P S A L M IV.

THIS was a *Psal*m of Holy DAVID, when Saul persecuted him; wherein he first ¹ called upon GOD for Audience: And trusting most assuredly in His Promise, he boldly ² reproveth his Enemies, who ⁶ confidently resisted his *Dominion*. Lastly, He ⁷ greatly preferring the *Favour* of GOD before all worldly Treasures, ⁸ lieth down in *Peace*, trusting that GOD is his *only Safeguard* in the greatest of Dangers.

(—Vide Psalm l. 14.—1 Chron. xv. 21.—Eph. iv. 26.—Luke ii. 32.—)

Here Holy DAVID heartily begs that GOD would hear his Petition; and, exhorting his Enemies, shews, that Man's *Happiness* intirely depends on GOD's

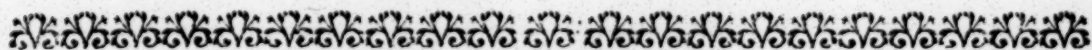
The Psalm-Singer's Jewel: Or,

Mercy and Favour, &c. — This *Psalm* he directed, or inscribed, *To the chief Musician that excelleth on the Neginoth*; (an *Instrument* of eight Strings, to beat on as a *Dulcimer*;) i. e. To the *Overseer*, or *Best Player*, it being then customary with them to direct who, amongst his *Company* of *Singers*, and *Players*, should have the Charge to begin, and carry on each *Psalm*, and with what Kind of *Instruments*; and sometimes the *Tune* was called by the same Name as the *Instrument*, &c. Herein DAVID also shews, That GOD is the only Judge of every Cause, and the sole Defender of both Body and Soul, at all Events: and though worldly wise Men crave only for the Riches of this Life, yet GOD's Blessing, and Favour, is preferable to all: For if worldly Men's Enterprises please them ever so well, yet GOD alone is able to bring them all to nought, and to be of none Effect; whilst they who have Felicity in GOD's Favour are secure from all Dangers, &c. thereby signifying, that he could dwell more joyfully alone, than if many were about him; because the LORD was always with him, and directed all his Goings.

The PRECEPT.

{ When in Distress to GOD address thy Pray'r,
 And He thy righteous Cause will surely bear:
 From cruel Foes he'll be thy only Guard,
 And give thee Heav'n, at last, for thy Reward. }

(—See *Psalm* l. Ver. 15, 16, 17.—)



On PSALM V.

THIS was a *Psalm* of Holy DAVID, when the Cruelty of his Enemies grievously oppressed him; and fearing greater Dangers might then come, he ¹ earnestly prayeth to GOD for Succour; shewing how greatly necessary and requisite it is that GOD should punish them for their Malice.—Afterwards, being assured of *prosperous Success*, he ⁷ greatly feeleth Comfort from GOD; concluding ¹² that when GOD should deliver him, others also should be Partakers of the same Mercies, Blessings, and the like.

(—See *Psalm*. cxxx. Ver. 6.—*Isai*. xlv. 25.—)

This our Holy Author inscribed *To him that excelleth on the Nehiloth*, (a Wind Instrument so called,) that he, whoever he was, should be the chief Master, and Manager of both Singers and Instruments, in order to perform it. *Isai*. v. 12. Hence we may learn, with what Ardency he prayed, and with what Patience he waited till he was heard; and that GOD will surely punish the Wicked, and never forget the Righteous who faint not, and stedfastly trust in Him.—He also shews, that in the greatest of all his Temptations, his Trust was alone in GOD, who brought all the vile Designs of the Wicked to no Effect; and that GOD's Favour and Love to him, confirmed the Faith of others: From which we may

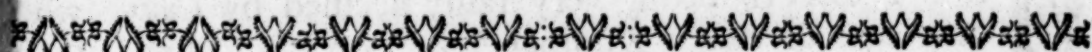
fer, that they who *patiently*, and *faithfully* trust in GOD, shall surely be safe from all Dangers.

(—See *Psal.* xli. *Ver.* 2.—*Rom.* iii. *Ver.* 13.—)

The P R E C E P T.

{ *When wicked Men thee wrongfully oppress,*
On GOD rely, for Help, in all Distress:
Their vile Designs upon themselves shall fall,
Almighty AID shall keep thee out of all. }

N. B. This *Psal*m was probably wrote on *Saul's* promising *Merab*; and giving *Michal* to be a Snare to him. See 1 *Sam.* xviii. 17, &c.



On P S A L M VI.

THIS was one of the *Penitential Psalms* of DAVID, when he, by his grievous Sins, had sorely provoked GOD's Wrath and Anger against him. And feeling GOD's Hand sorely upon him, and conceiving the Horrors of everlasting Death, he ' greatly desireth *Pardon* and *Forgiveness*. — Then ⁶ greatly bewailing, that if GOD took him away in his Indignation and Wrath, he should inevitably lack that Occasion to *Praise* Him as he had always used to do whilst he was amongst Men. — Then ⁹ suddenly feeling GOD's *Mercy* and loving Kindness to him again, he very sharply rebuketh his Enemies that had rejoiced at his Sorrow and Affliction.

(—See *Jer.* x. *Ver.* 24.—*Psal.* xxvi. 1.—xxx. 10.—)

This *Psal*m David inscribed *To him that excelleth upon the Neginoth*, (an Instrument so called,) upon the *Eighth Tune*; which was, doubtless, a very mournful Piece of *Musick*, and well adapted to express the *Passion* and *Sense* of so grave a Subject: Wherein he shews, that though his Sins had deserved utter Destruction, yet he trusted that GOD would in *Mercy* pity his *Frailty*; by Reason his *Repentance* was unfeigned, his Tears had watered his Couch, and his Conscience was touched to the Quick, for Fear of GOD's Judgment; his Strength was abated, and he sorely lamented that he could not *Praise* GOD in the Congregation as he had wont to do.—Lastly, GOD sendeth him Comfort in the Midst of his Sorrows and Afflictions, shewing, that by *Faith*, and unfeigned *Repentance*, we may boldly triumph over our Enemies; and that when the Wicked rejoice, and hope the Righteous will perish, GOD suddenly delivers them, and destroys the Wicked in their Stead. Oh! that we could but *Repent* as Holy DAVID did! But alas, the old Proverb is still too true, that is, “ *Many can Sin with DAVID, but few can Repent with him.* ”

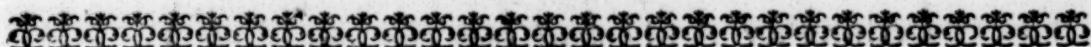
(—See *Psal.* cxv. 17. — cxviii. 17. — xxxviii. 18. — *Mat.* vii. 23. and xxv. 4.—
Luke xiii. 27.—)

The

The PRECEPT.

{ Have Mercy, LORD, for cruel Foes oppress,
 My Sins forgive, and help me in Distress:
 Restore my Soul, that I with chearful Voice,
 May Praise Thy Name, and evermore rejoice. }

N. B. This Psalm was written on the same Occasion as Psalm xxxii. and xxxv. which see.



On PSALM VII.

HOLY DAVID being very falsely accused by *Cush*, (who was one of *Saul's* Kinsmen,) he ¹ greatly calleth upon GOD to be his Defender; unto whom he ³ commendeth his Innocency.—And then shewing ⁹ that his *Conscience* no ways accused him of any Evil towards *Saul*; he ¹⁰ next thought it was to GOD's *Glory*, to award Sentence against the Wicked.—Then ¹² entering into a deep Consideration of GOD's *Mercies*, and *Promises*, he boldly derideth the vain Enterprises of his Enemies; threatening, ¹⁶ that, that Mischief should fall on their own Heads, which they maliciously had purposed for others.

(—See 1 Sam. xvi. 7.—Psal. xviii. 19.—1 Chron. xxviii. 9.—Psal. cxxxix. 1.—Jer. xi. 19, 20. and xvii. 10. and xx. 12.—Hab. iii. 1.)

This *Shigaion*, or Psalm of Delight, (or Tune so called,) of DAVID, which he sung to the LORD, concerning the false Accusation of *Cush*, the Son of *Jemini*, the *Benjamite*, shews how greatly he trusted, and called on GOD to deliver him from the Hands of cruel *Saul*, who was then so bitter against him.—And as he was intirely innocent of what *Cush* had charged him with, to confirm the same, he did not only wish that *Death* might fall on him, if he was guilty, but that his *Name* might afterwards be dishonoured for ever.—And touching his Behaviour towards *Saul*, though his Enemies pretended they had a just Cause against him, yet he firmly trusted that GOD would judge their Falshood in the End; who seldom come to any *Repentance*, but by some *Signs* of GOD's *Judgments*.—And DAVID knowing that *Saul* had great Store of *Men* and *Weapons*, he thought he must inevitably die, unless *Saul* changed his Mind.—Thus, considering the great Danger he was in, he wholly trusted in GOD, and magnified His *Name*, for his great, and gracious Deliverance: From which we may infer, that if we are ever so falsely accused by our Enemies, if we trust but in GOD, and His *Mercies*, He never fails in Rewarding us according to our *Righteousness* and *Innocency*; either in this World, or in a future one, which is more preferable.

(—See Job xv. 35.—Isa. lix. 4.—Jam. i. 15.—Psal. ix. 15. and x. 2.—Prov. v. 22.—)

The

The PRECEPT.

*{ Though Foes engage, in GOD the LORD I trust,
His Mercy's sure, His Promise is most just:
From cruel Men, that causeless would devour,
Save me, my GOD, with Thy great Arm and Power. }*

N. B. The *Cush* that is herein mentioned was probably *Saul* himself, and also those his Words. See 1 Sam. xx. 30, 31. — xxii. 7, 8.

On P S A L M VIII.

IN this *Psal*m Holy DAVID ' greatly meditates on the excellent *Liberality* of Almighty GOD, by his fatherly *Providence* towards Men; whom he hath so beautifully made, and to be as ' an earthly *Governor* over all other Creatures, &c. For which, he doth not only give to GOD his greatest *Thanks*, but ' is also astonished with the *Admiration* of the same: As counting nothing able to compass such great and manifold *Works*, *Mercies*, &c.

(—See *Mat.* xxi. 16.—*Job* vii. 17.—*Psal.* cxliv. 3.—2 *Sam.* vi.—1 *Tim.* vi. 9.—*Eph.* i. 21.—)

Herein the Holy *Prophet*, DAVID, shews, how greatly GOD's *Glory* is manifested by His *Works*; and also shews His wonderful *Love* to Men. (Which *Psal*m he inscribed *To him that excelleth upon the Gittith*, or to him that best performed on that *Harp-like Instrument*, &c.) And though the wicked *Contemners* of GOD, and his *Works*, endeavour all they can to eclipse His *Glory*, and *Praise*; yet, the very *Babes* are sufficient *Witnesses* of the same: His *Glory* being evident enough by the wonderful *Works* of the heavenly *Canopy* of moveable *Orbs*, had he not thought fit to come so low as earthly Man, which is but *Dust*; and our other earthly *Creation*. — And as GOD hath been so bountiful as to make Man *Lord* over all *Beasts*, *Fishes*, *Birds*, &c. how much the more is it our bounden *Duty*, seriously to consider the great *Benefits* which we have by His *Regeneration* through JESUS CHRIST: And to magnify His great and *Glorious Name* for his *Divine Providence*, *Blessings*, and *Mercies*; Who is every *Moment* our chief *Support*; and without Whose *Mercies*, and *Favours*, our *Lives* are no more than the smallest of His *Creatures*; though he hath fashioned us in His own *Image*, and crowned us with His loving *Kindness*. A true *Contemplation* of this *Psal*m, is sufficient to convince the most obdurate *Atheist* in the *World*.

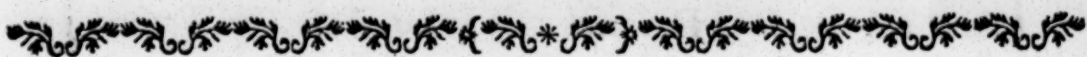
(—See *Heb.* ii. 6.—1 *Cor.* xv. 27.—*Gen.* i. 26.—*Psal.* ciii. 4.—)

The PRECEPT.

*{ How manifold, LORD, are Thy Works Abroad!
The least I see declares that Thou art GOD;
LORD, let Thy Works teach me Thee to adore,
And Live to Thee, and CHRIST for evermore. }*

N. B.

N. B. This *Psalm* is also a Consideration of the State of the *first Adam*, Gen. i. 28. or, of the *second Adam* by Redemption, Mat. xxviii. 18. and Phil. xxix. 10. Holy DAVID's Conquests being as a *Type* of CHRIST's, which was then to come; foretold in Him by the *Spirit of Prophecy*.



On P S A L M IX.

1018. **T**HIS *Psalm* Holy DAVID directed to him that could best perform on the *Muth-labben*, (an *Instrument*, or *Tune* so called) wherein heⁱ greatly giveth *Thanks* to GOD for sundry *Victories*, as that over *Goliath*, &c. and assures himself of the like *Success* for the Future, from the very same *Justice*: Shewing, ¹⁰ from his great and manifold *Experience*, how ready GOD was always to assist him in his greatest *Troubles*. He then being in *Danger* of new *Enemies*, ¹³ desireth GOD to help him as He was wont; that he might destroy all the malicious *Designs* of the *Wicked*.

* (—Vide 2 Sam. vi. 12 — 2 Sam. viii.—)

From this we may infer, that GOD is not fully *Praised* unless the WHOLE GLORY is given to Him alone. Likewise, however so prevalent an *Enemy* may seem to be, for a little Time, yet GOD will assuredly defend the *just Man's* Cause, in the Midst of *Danger*. And though the *Wicked* make a *Derision* of GOD's People, and daily strive to work the *Destruction* of CHRIST's Church, yet GOD will surely deliver them; for He always considers the *Poor Man's* Cause, and His *Mercy* is over all His *Saints*, in CHRIST JESUS. And though he does not hastily *revenge* the *Wrongs* done to the *Righteous*, yet He will never suffer the *Wicked* to go unpunished; for He has an *Eye* over all their wicked *Designs*, and *Enterprises*, though they think themselves ever so *fly* and *secret*; and will bring every *WORK* into *Judgment*, whether they be *Good*, or *Evil*.

(—Vide 2 Sam. xxii. 1. — Psal. xcii. 3.—)

The P R E C E P T,

{ Most mighty LORD! Thy Judgments all are just,
 { Thy Mercy's great, to such as in Thee trust:
 { The just Man's Cause Thou always dost defend;
 { Due Thanks, and Praise can never, to THEE, End. }

N. B. This *Psalm* was penned after the *Ark* was seated in *Sion*; and in Midst of those *Victories*, mentioned in the *Scriptures*, before quoted. *

On P S A L M X.

IN this *Psalms* our Royal Author DAVID¹ greatly complains² of the *Fraud, Rapine, and tyrannous Wrongs* which *worldly wise Men* in their great Prosperity, impose on GOD's People: They⁴ setting apart all Godly *Fear and Reverence*; do as they list, without Controul; and persist in their own vain and careless Security, till their own wicked Enterprises come all to nought: For, GOD will never forsake His People, nor suffer their Enemies to go unpunished. Therefore, ¹² DAVID earnestly calls upon GOD to send them a speedy *Remedy* against their desperate Evils; and ¹⁶ greatly comforts himself with the Hope thereof; and of the *Success* of a speedy *Deliverance*, &c. &c.

(—Vide *Psal.* ix.—)

Hence we may learn, that although the *Church*, and GOD's People are often held in Derision by the wealthy Wicked, and are deemed as *Poor*, in the Goods of this Life, yet GOD never failed to help them, in His own due Time: For which Reason, whensoever we fall under any Troubles and Afflictions, we must always wait with *Patience*, till His good Time of Delivery. And although *worldly wise Men* boast of their Prosperity, *Riches*, and *Wit*, blaspheme their Maker, and think themselves secure in all Events; because they never had any Troubles; they, being in great *Power and Authority*, screen all their Villainies with *Hypocrisy*; devour the *Poor*, and despise both GOD and Man; and so run on, till *Justice* overtakes them, with utter Destruction. But, and to our great Comfort, the LORD helpeth the *Just*, when the Help of Man faileth; and their *Faith, Hope, and Good Works*, will bring them Peace at the last, when Time shall be Eternity.

(—Vide *Psal.* xxix. 11.—*Rom.* xv. 33.—)

The P R E C E P T.

{ Save me, O LORD, for Trouble is at Hand,
That I may all my naughty Foes withstand:
Thou dost relieve the Poor, and Fatherless,
In Thee I trust; LORD help me in Distress. }

On P S A L M XI.

THIS *Psalms* sheweth Holy DAVID's firm Confidence in GOD's Protection; although² the Wicked, by their Strength, and Subtlety, endeavour to persuade him to the Contrary.

to *The Psalm-Singer's Jewel: Or,*

trary. He ⁴ also greatly rejoiceth in the *Succour* which GOD sent him, in his greatest Necessity: And ⁵ truly shews the *Justice* of GOD's *Judgments*, both on the Righteous, and on the Wicked, &c.

* (—Vide 1 Sam. xix. 2.—xx. 13. 41.—xx. 1.—xxiii. 24.—Prov. xxvii. 8.—)

Herein is shewed how hardly the Assaults of *Temptations* are sustained, and also what *Anguish* of Mind DAVID was in, when persecuted; for his wicked *Companions*, under Colour, and Pretence of Friendship, strove to baffle his *Confidence* in GOD; by telling him he would be slain by *Saul*; and that GOD's *Residence* was above taking Notice of him; or that his Hopes of His *Promises* and *Protection* were of none Effect, &c. The *Godly*, in this World, are here compared to *Birds*, who are compelled to fly from Place to Place, to hide themselves from the Snares of the Fowler; being destitute of any certain Habitation. But, the *End* always declares itself, and shews the *Mercy* and *Providence* of GOD over all His *Works*; for he never forsakes those that firmly *Trust* in Him, at all Events; nor lets the Wicked go unpunished, that despise him: Like those of *Sodom* and *Gomorrab*, which drink the very Dregs of his Indignation, as a Reward for their Wickedness. Ezek. xxiii. 34.

The PRECEPT.

{ LORD, give us Grace our precious Time to spend
In all Thy Laws and Precepts to the End:
To live in Love, and bear a godly Mind,
That we, with Thee, in Heav'n may Glory find. }

N. B. It is very probable this *Psalm* was penned when *Jonathan* bad DAVID fly, and hide himself; when he was forced to fly from *Najoth*. See the Scriptures before quoted. *



On PSALM XII.

I N this *Psalm* the *Royal Prophet*, DAVID, ¹ greatly lamenteth the miserable Estate of the People; and shews the ² great Decay of good Order, and *Christian Piety*; chiefly occasioned by *Flattery*: And desireth GOD would speedily send them such Succour, as to work a *Reformation*. Then ⁷ comforting himself, and others, with the Assurance of GOD's speedy *Help*; he commendeth the constant *Verity* that GOD always observed in keeping His holy *Promise*.

* (—Vide 1 Sam. xxii. — xxv. —)

We are taught, from this *Psalm*, always to call upon GOD with a sure *Confidence*, if we would persevere in our *Desires*; for He will always defend the *Truth*, and will shew *Mercy* to all such as are wrongfully oppressed. DAVID

so shews that *Flatterers*, at *Court*, often do more Harm with their *Tongues*, than the many *Weapons*; by Reason, they think they are able to persuade Men to comply with whatsoever they take in Hand; be their Designs ever so pernicious to the People. But let all such observe, that GOD is always moved with the Complaints, and Sighs of His People; and will, in His due Time, deliver them from the Snares, and Dangers of the Wicked: Because His Word is true, and His Promise is unchangeable. He will preserve the Poor from the wicked Generation, who strive to suppress the Godly; and destroy the Wicked: For the LORD knoweth the Secrets of all Hearts, and of every Scheme, and Disguise.

The PRECEPT.

{ *From flattering Tongues, O LORD, do thou defend*
And keep me safe; 'tis hard to find one Friend:
Thy Words are pure, O LORD, thou canst destroy
The Double Heart, that would my Soul annoy. }

N. B. Probably this Psalm was penned on the Notice of the Priests that were slain by Doeg's Advancement; and on Samuel's Death, &c. See the Scriptures before cited.

On PSALM XIII.

HOLY DAVID, in this Psalm, being a little dispirited with sundry Afflictions, ¹ fleeth to GOD; and expostulateth with Him about the Length of their Continuance; and ³ begs earnestly of Him, for a speedy Deliverance. And being encouraged through GOD's Promises of Success; he ⁵ puts his whole Confidence in Him; and, at last, sings of His Mercy, and loving Kindness, in dealing so favourably with him.

(—Vide Psalm lxxxix. 1. 15. 16. 29. 32, 33.—)

From this we are instructed, that although our Afflictions continue a long Time, yet we ought not to faint in our Faith; but to trust in GOD, and to bear all patiently that he lays upon us, until it is His good Time to deliver us; lest the great Enemy overcome us, we die without Hope, and undergo the second Death. But, as the Mercy of GOD is our eternal Salvation, both by his Mercies past, as well as by those to come; we should always pray the most earnestly, when our State and Condition is most desperate; and have a full Confidence in GOD, for our Deliverance: For as much as we know, that the Prayers of CHRIST's Church, and Saints, will never be in vain in the LORD.

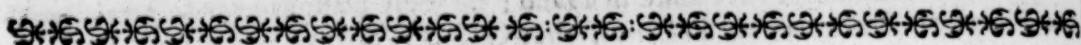
(—Vide 1 Cor. xv. 58.—John xi.—Acts xvi.—Rom. v. 1.—)

The PRECEPT.

{ *Leave me not, LORD, for boundless is thy Grace,*
Let not my Foes prevail in any Case:
In Thee I trust; I'll of Thy Mercy sing,
And praise Thee Daily, O my GOD, and King. }

N. B.

N. B. This *Psalm* was probably wrote when DAVID was in *Despair* of the Safety of *Israel*; and was forced to fly unto *Gath*.—1 Sam. xxvii. 1. 5.



On P S A L M XIV.

OUR Royal *Author*, in this *Psalm*, (and the next) describeth ¹ the perverse *Nature* of licentious wicked Men, whose Sins are grown to such a Height, as to forget GOD, and *despise* His People; whereby they ⁵ brought themselves under His utter Contempt. And although DAVID was greatly grieved for them, he was still persuaded that GOD would send them some Remedy: Of which *Hope* he hath comforted himself and others: And ⁷ prayeth for the whole *Church*, &c.

(—Vide *Rom.* iii. 10. 11.—*Job* xxi. 15.—*Rom.* xi. 26.—*Eph.* iv. 8.—)

Here we have a true *Comparison* between the *Faithful*, and the *Reprobate*; although St. *Paul* mentions the same, in some Measure, to be the *Nature* of all Men, before *Regeneration*; which is the Corruption of both the *Understanding*, and the *Will*, which doth chiefly utter itself into *Atheism*, and *Hatred* against the *Church*; as it hath been from the Beginning of the World: From which, our Royal *Prophet* bids *Israel* be of good *Courage*, and rest on the *Hope* of the Coming of our LORD JESUS. And since CHRIST is now come, how much the more ought we to be of Comfort, since he hath fulfilled the Mystery of our *Salvation*! Whereby we should rest with a steadfast, and unshaken *Belief* of His *second Coming*, to Judge both Quick and Dead, and Reward all Men, according to their *Works*.

Observe, That the 5th, 6th, and 7th *Verses* of this *Psalm*, (which are put into new *Translations*;) are not in the old *Translations*, nor in the *Hebrew*; but they are rather put into the new, more to express the *Nature* of wicked Men; being gathered out of *Psalm* the 5th, the 140th, the 10th, the 59th, and the 59th of *Isaiah*; all of which are alledged by St. *Paul*, and placed together in the 3d Chapter of *Romans*.

The P R E C E P T.

{ How blind must Atheists be, who do deny
The Works of GOD; and all His Pow'r defy!
The heav'nly Orbs, and great terrestrial Ball,
Shews one Supreme, and one GOD governs all. }

N. B. This *Psalm*, and the 53d, seem to be wrote on the People's *Defection*, under wicked *Absalom*: By the last *Verses* of each.

On P S A L M XV.

AS the foregoing *Psalms* shewed the perverse Nature of *Reprobates, Atheists, &c.* this *Psalms*, on the contrary, describes ² the Nature of the *Faithful and Holy*; also what Manner of Persons the People of *CHRIST's Church* ought to be, in their *Lives and Conversations*; and what *Vices* they ought to shun, to become *Citizens* of the Kingdom of *Heaven*.

(—Vide *Rom. ii. — Levit. xix. 16. — Prov. vi. 24. —*)

In this precious *Psalms*, our holy *Author, DAVID*, shews on what *Terms* *GOD* chose the *Jews* for His peculiar People; and why he placed his *Temple* among them: which was, that their *godly and upright Lives* might be as a *Mark* to witness that they were His holy and *chosen People*. From this we may infer, that our *Behaviour* in this Life must be as becomes the *Church of CHRIST*: i. e. To live *honestly*, without *Guile*; and *serve GOD* in *Sincerity*, and in *Truth*. To speak *Evil* of no Man, nor wound any one's *Character*, publicly or privately; nor encourage, or connive with, such as do. To *flatter* no Man, but to speak the very *Truth* according to the best of our *Knowledge*; nor be a *false Witness* against any one, lest his *Blood* cry out against us. Not to grind the *Poor*, nor take an *Advantage* of their *Necessity*, in making them pay *Extortion* for what we *lend*, or *sell* them; nor hinder your Neighbour's honest *Advantage* when Opportunity offereth; but, do by all Men as we would they should do unto us, both in *Thought*, in *Word*, and in *Deed*: for *GOD* will judge both the *Deceitful*, and the *Hypocrite*; and the honest *SINCERE MAN* shall find *PEACE* at the last.

(—Vide 1 *Chron. xxii. 1. — 2 Chron. iii. 1. — 2 Sam. vi. 6. 9. —*) *

The P R E C E P T.

{ *Be to thy Neighbour just and innocent,*
Free from all Guile, all Words thy Heart's Intent;
No Envy bear, nor injur'ous Tales regard,
And thou in Heav'n, with CHRIST, shalt find Reward. }

N. B. This *Psalms* was wrote in Opposition to the xivth, and on some Occasion alluding to the *present Tabernacling* of the *Ark of Sion*; and the *future Place* of it in *Mount Moriah*: Or possibly on the *Breach* made on *Uzzab*. *

On P S A L M XVI.

IN this *Michtam* or *Golden Psalm* of holy *DAVID*, he earnestly *prays* to *GOD* for *Succour*, not for his *Works*, but for his *Faith*: And ⁴ shews his utter *Abhorrence* to all Kinds of

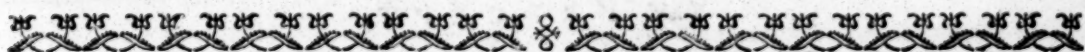
The Psalm-Singer's Jewel: Or,
of *Idolatry*. Then, ⁶ rejoicing in his own *State*, he ⁸ shews his
Faith in *G O D*, ¹⁰ by *CHRIST*'s *Resurrection*; and wholly
relies thereon as his greatest *Felicity* and *Comfort*.

(—Vide *Acts* ii. 25.—*Heb.* v. 7.—*Acts* xiii. 34, 35, &c.—*Psal.* xxiv. 4.—
Job xiv. 13.—)

This *Psal*m, (amongst many others) was wrote by holy *DAVID*, intirely from the Power of *Faith*, and Spirit of *Prophecy*; by Reason, the *Prophet*, being ravished in Spirit, sheweth from his *Faith*, and contented *State*, what present *Trust* he had then on *G O D*, and His *Promises*, in the future Coming of *CHRIST* the *Messiah*; by whose *Death* and *Resurrection*, he should be made a Partaker of the *Joy*s of *Heaven*.—This is the very *Sum* of the whole *Doctrine* of the *Gospel* of *CHRIST*, and should be the perfect *Pattern* and *Ground-work* of all our present *Comfort*, in this *World*, and all our future *Hope* of eternal *Felicity* in the next: For as the *Prophecy* of *DAVID* is now made manifest according to the *Promise* of *G O D*, by the Coming of *CHRIST*; we should, with an unshaken *Hope*, now trust on his *second Coming*, to judge the whole *World*; and endeavour, by our *Faith* and good *Works*, to die from all Manner of *Sin*, and rise again to a new *Life* of Righteousness, while we are in this *World*; so that our *Faith* may not only lay us down in Peace in our *Graves*, but also raise us again at the last Day of *Judgment*, to receive the joyful *Sentence* of COME YE BLESSED! in whose *Presence* there is Fulness of *Joy*, and at whose Right-Hand there are *Pleasures* for evermore. Amen. Amen.

The P R E C E P T.

{ LORD, keep my Heart in good and pious Frame,
That I obey, and love thy mighty Name:
For well I know, my Saviour has in Store
For me a Crown, in Heav'n, for evermore. }



On P S A L M XVII.

THIS *Psal*m is a *Prayer* of *DAVID*, wherein he greatly complaineth of the cruel *Pride*, *Arrogance*, and causeless *Wrongs* of *Saul*, and other *Enemies*; and ² earnestly *prays* to *G O D* to judge his *Innocency*, ⁸ defend him, ¹³ revenge his Cause, and deliver him: ¹⁵ whereby he was not ashamed to face the *L O R D* in Righteousness, which was his greatest *Felicity* and *Comfort*.

(—Vide *Jer.* vii. 11.—*1 Sam.* xxiii. 26.—) *

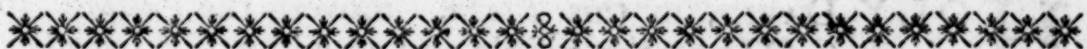
We are taught from this *Psal*m, that whensoever cruel *Tyrants* oppress and persecute either us, or our Religion of *CHRIST*, that we should alway keep a safe and good *Conscience*, void of Offence both to *G O D* and *Man*; and, with

a firm *Hope*, earnestly *pray* to GOD for Deliverance according to our Innocency: For GOD will assuredly bring down their Pride, stop their Rage, and confound their wicked Designs and Allegations in the End. And though the *Proud*, (like rich *Dives*, the *Glutton*,) fare sumptuously for many Days in this World, and despise and grind the *Poor*, and make them, (like *Lazarus*,) undergo all the *Miseries* and *Hardships* of this World, yet, the LORD will *revenge* their *Cause*, and take them into His Bosom in the End; whilst their wicked Enemies feed on nothing but endless Misery, in the *Torments* of *Hell*: for the LORD knoweth, and *loveth* the *Righteous*, and will bring down the Wicked to a *Death* of endless Misery.

The P R E C E P T.

{ GOD will preserve the Man of upright Heart,
But, wicked Men he surely will subvert :
Shield me, O LORD, for, whilst I trust in Thee,
I need not fear what Foes can do to me. }

N. B. This *Psalms* was probably wrote when *Saul* thought he had surely ensnared *DAVID*. See the *xxiii*d of *1 Sam.* as above cited *.



On P S A L M XVIII.

OUR Princely *Prophet*, holy *DAVID*, set forth this excellent *Psalms* on the Day the LORD delivered him from the Hands of his Enemies, and from the Hands of *Saul*: Wherein he ³ highly extolleth and *praiseth* GOD for His *Mercies*, in so graciously *defending* him, &c. Also he ¹² setteth forth the very *Image* of *CHRIST*'s Kingdom, by his own, by which the *Faithful* may be well assured that *CHRIST* will surely overcome and conquer *all*, by the unspeakable *Power* of the *FATHER*, &c.

* (—Vide *2 Sam.* vii.—*2 Sam.* xxii.—)

This *Psalms* is the Beginning of holy *DAVID*'s *Gratulation* and *Thanksgiving* in the entering into his *Kingdom*, wherein he declares, he not only reigns for his own *Cause*, but for the *GLORY* of GOD; and that he taketh no *Praise* at all to himself; whose *Kingdom* only figures out to the *Faithful*, that the *MESSIAH* should come from his Loins; and that *ALL* the *Earth* should receive Him for their KING. See *Rom.* xv. 9, 10, 11, 12. In the *Beginning*, he useth divers *Names* for the *Power* of GOD, in Order to shew, that as the Wicked have many Ways to hurt, GOD has, in like Manner, many Ways to help and save: which none can receive unless they *faithfully* join in His *Glory* and *Petition*. He also shews the *Wrath* of GOD against His Enemies, and how horrible His *Judgments* will be on the Wicked, by *Darkness*, *Thunder*, *Lightning*, *Hail*, *Bottomless Pits*, &c.

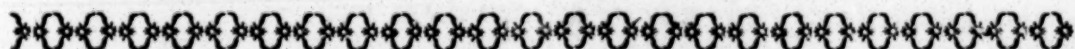
&c. and, on the contrary, what *Favour* He has to the *Faithful*, in *bearing* their *Complaints*, and mercifully *delivering* them out of their *Troubles*, &c. &c. &c.

(—Vide 2 *Sam.* xxii.—*Psal.* civ.—*Rom.* xv. 9.)

The P R E C E P T.

{ *From cruel Foes, Thou, LORD, hast set me free,*
Great was Thy Love and Favour unto me !
Of thy Deliv'rance, LORD, I'll ever sing,
And daily love Thee, O my GOD and King ! }

N. B. This *Psal*m was uttered after all his *Enemies* in *Canaan* were subdued, and he in full *Tranquillity* ; and, from his *Purpose* to build the *Temple*, was driven to the *Wars* abroad, in all which he promiseth himself *Success*, and had it accordingly. See the *Scriptures* above or before quoted. *



On P S A L M XIX.

HOLY DAVID, in this *Psal*m, ¹ moveth the *Faithful* to glorify *GOD* by the visible and exquisite *Workmanship*, *Proportion*, and glorious *Ornaments* of *Heaven*, as the *Sun*, *Moon*, and *Stars* : And then ⁷ calleth them to the *Law*, which *GOD* has so familiarly revealed to his chosen *People* : Shewing, by its several *Names*, its *Divine Nature*, its gracious *Effects*, ¹⁰ its *Preciousness*, and ¹¹ its *Profitableness*. He then ¹³ prays for *Purification*, and *Preservation* from all *Sin* ; and ¹⁴ for *GOD*'s favourable *Acceptance* of his *Duty*, &c.

(—Vide *Rom.* x. 18.—*Gal.* iv. 21.—2 *Tim.* iii. 16.—*Exod.* xx. 5.—)

This glorious *Psal*m, or *Morning Meditation*, teacheth us the whole *Sum* of all true *DIVINITY*, whereby we may know both *GOD* himself, and the *Worship* due to Him, so as to attain everlasting *Life*. The *Glory* and *Worship* due to *GOD* is manifested by the *Works* of the *Heavens*, which is as a *Schoolmaster* to every *Nation* of the *World*, or as a *Line* of large *Capital Letters*, to shew His *Magnificence* and *Glory* ; so that none can pretend to be ignorant thereof, be they ever so barbarous, when they behold the orderly *Changes* of *Days*, *Nights*, *Seasons*, and *Years* ; and more especially of the glorious *SUN*, which warmeth and shineth over the whole *Earth*, and cometh forth in his *Course*, as a *Bride* and *Bridegroom* in great *Solemnity*, from the *Veil* of *Darkness*, rejoicing the whole *Assembly*, both of *HEAVEN* and *Earth*.

The *Honour* and *Worship* due to Him is here set forth at large by the *Law*, which we should have so printed in our *Hearts*, as to teach us, that true *Wisdom* is not in *Words* alone, but in *Deeds* also ; whereby we may have *Forgiveness* of *Sins* ; which, in *DAVID*'s *Time* was only shadowed by the *Law* ; but now, since *CHRIST*, it is expounded by the *Gospel*, and uttered to us most fully, and manifestly, both by *CHRIST* himself ; and by the *Writings* of His holy
inspired

inspired *Apostles*: Which Belief, with Practice, will bring us to Life everlasting.
Amen. Amen.

The P R E C E P T.

{ *The Sun, the Moon, and Stars do plainly show*
GOD's Handy-Works, to Mortals here below:
His Laws and Precepts so in Glory shine,
To guide our Souls to lasting Joy, Divine. }

(—Vide *Rom. i. 10.*—*Acts xvii. 27.*—*1 Cor. i. 21.*—)

On P S A L M XX.

THIS *Psalms* or *Prayer* of *DAVID* was composed for his *People* to join with him, before he went to Battle against the *Ammonites*; viz. ¹ That *GOD* would please to hear both him, and his *People*, and receive the *Prayers* they offered unto Him: ⁷ Declaring, that, (though the *Heathen* put all their Trust in their *Chariots*, *Horses*, and their *King*,) they trusted only in *GOD*, to give them a compleat *Victory*: Whereby one should fall, and the other should stand.

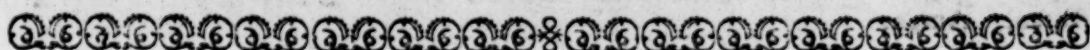
(—Vide *2 Sam. x. 1.*—*1 Kings xix. 2.*—)

From this *Psalms* we are taught that *Kings*, *Potentates*, and *Magistrates*, should join with the meaner *People* to call upon *GOD*, in Time of *War*, and other *Dangers*; to preserve every *Subject*, as well as themselves: for the *Hands* cannot say to the *Legs*, I have no Need of ye.—We also may gather, from this *Psalms*, four principal *Points of Doctrine*. 1. That, at some Times, a Warfare is necessary to a *Commonwealth*, to allay *Pride*, and promote *Godliness*. 2. That there is a wide Difference between the Confidence of the *Wicked*, and of the *Righteous*; for one falleth, and the other standeth. 3. That all prudent *Policies* are established when *GOD's* Help is consulted; and not by mere *Fortune*. And 4. That as *GOD* is the *Author*, and *Preserver* of all good *Policies*, in like Manner He will assist in all *Laws* wherein His mighty Power is consulted; and will preserve the *Righteous* in all *Perils* and *Dangers*, be their *Enemies* ever so, seemingly, powerful.

The P R E C E P T.

{ *In Time of War, trust in the LORD of Might,*
'Tis He alone that does your Battle fight:
Princes and Subjects must on GOD depend,
Without His Aid, all must in Ruin end. }

N. B. Probably this *Psalms* was left with the *Levites* and *People*, as a Form to pray for the *King* in his *Atchievements* abroad; as those in *2 Sam. viii. and x.*



On P S A L M XXI.

AS the foregoing *Psalm* was a *Prayer* for *Success*, this is a *Thanksgiving* for *Victory*; wherein Holy DAVID, (in the Person of the People,) ¹ greatly *praiseth* GOD for his *Successes*; which ³ he wholly attributed to His *Divine Providence*, and bountiful *Clemency*; and ⁷ not to the *Strength* and *Number* of his *Men*. This also hinteth, ⁸ that the *Holy Ghost* will direct the Faithful to *CHRIST*, notwithstanding all their *Enemies*; and that they ¹³ shall surely know the full *Perfection* of His Kingdom in the End.

* (—Vide 2 Sam. viii. and x.—)

By this *Triumphant Song* we are taught the wonderful *Effects* of PRAYER, and *Duty* of GRATITUDE; for as DAVID *prayed*, and trusted in GOD for *Success*, before he went into *Battle*, he, in like Manner, made as grateful an Acknowledgment, by giving *Thanks* for *Victory* at his Return. It shews also, that the *Enterprizes*, and *Designs* of the Wicked, are of none Effect, when GOD stands by the *Righteous*. And though the Wicked daily strive against *CHRIST*, and the *Faithful*, we should bear all patiently, till GOD, in his good Time, shall think fit to destroy them; when we shall have ample Occasion to *Praise* His Name, and *SING* of His *Power*. From hence, for every *Supply* of Life, we should always seek to GOD for it by *Prayer*; and for all *Mercies* and *Benefits* received, we should return a grateful *Thanksgiving*: For His *Mercy* is over all His *WORKS*, He is the bountiful *Giver* of all good Things; and, it becometh well the *Just* to be thankful. Psal. xxxiii. 1.

The P R E C E P T.

{ If PRINCE and People on the LORD depend,
The Battle's safe; Foes do in vain contend:
When virtuous Princes do with Justice rule,
He that rebels, must be both Knave and Fool. }

N. B. This *Psalm* seems to be left with the *Levites*, and People, as a *Form* to pray for the *King*, in his *Atchievements* abroad; as mentioned in the above *Scriptures*. *



On P S A L M XXII.

THIS *Psalm* shews the *Sufferings* and *Victory* of *CHRIST*, although written by holy DAVID so many Years before His Coming: In which the Royal *Prophet*, personating Him, mourn-

mournfully complaineth over His *Passion*, ⁷ His *Scorns*, ¹⁶ His *Piercings*, ¹⁹ His *Prayers*, and ²⁰ even the very *Agonies of Death*. He then ²² praiseth GOD for hearing him; and ²⁷ foretelleth the glorious *Enlargement of the Church* thereby.

(—Vide *Matt.* xxvii. 43.—*Psal.* xxxv. 17. xxv. 16.—*Heb.* ii. 13.—)

This *Psal*m holy DAVID inscribed *To him that excelleth on Aijeleth-Shahar*, (or *Tune* so called :) And must needs be wrote purely from the *Spirit of Prophecy*, wherein we may plainly behold both how horrible it is to fall into the Hands of GOD our *Judge*; and also how great His *Mercy* is towards His *Church*, &c.—Surely this precious *Psal*m ought to be wrote in *Letters of Gold*, and never out of our Hands, or Memories; if we but consider, that on this *Battle of CHRIST*, all our Victory dependeth. It is here so painted to the Life, that we may, as it were, behold his *Abasing*, his *Hanging on the Cross*, and hear his sorrowful *Sighs* and *Sobs* in that Conflict with *Satan*, our *Sins*, and with *Death*; as if He were struggling with the very Bottom of Hell itself. We also may see, as it were, the very *Victory of His Resurrection*; and that everlasting *Office*, which he shall exercise to the End of the World; by whose *Ambassadors* he shall gather His *Church* from every Nation, and preserve it from Age to Age. This you'll find interpreted by the *Four Evangelists* in their *History of His Passion*; and by the *Apostle*, in his *Epistle to the Hebrews*. All of which see, read, mark, and learn.

The P R E C E P T.

{ Our Fathers old, did on the LORD depend,
Not vain their Trust, for He did Succour send;
Let me, O LORD, on JESUS now rely,
That, by His Blood, my Soul may never die. }

On P S A L M XXIII.

THIS is a *Psal*m of COMFORT.—DAVID, the Royal Prophet, having often tried the manifold *Mercies* of GOD several Ways, in this *Psal*m ¹ he, by *Faith*, promiseth himself that GOD will not forsake Him all the Days of His Life: But that ⁶ He will continue His *Goodness* to him for ever.

(—Vide *Isai.* xl. 11.—*Jer.* xxiii. 5.—*Ezek.* xxxiv. 5.—*John* x. 11.—
¹ *Pet.* ii. 25.—)

Although this sweet and grateful *Lesson of Humility*, was wrote by the Royal Hand of DAVID after he had settled the *Ark*, and was in full *Tranquillity**, yet he was not puffed up like the *Epicureans*, who think all they have comes by *Fortune*, or by their own *Industry*, and so turn all good Things into Filthiness: No, he attributed all he had, and enjoyed, to the *Liberality* of a good and merciful GOD. And though now a KING, in *Splendor*, he thought it no *Disgrace* to own he had been a *Shepherd*; for which Reason he probably used these two *Simi-*

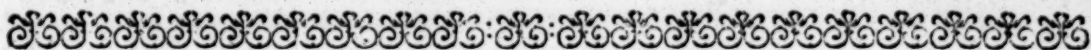
litudes in his Writing, *viz.* *one*, of a *Shepherd* that carefully provideth for his Flock; and the *other*, for the *Sheep* that are fed and guarded by him: From the which, all *Kings* are admonished to feed and guard the People, and use *Hospitality* and *Liberality* amongst them. He also sheweth that all Things, of this Life, come to us from GOD, and are *sanctified* unto us by His holy WORD; for which Reason we should not intirely set our Affections on the Things of *this* transitory Life, but should raise our Thoughts on His everlasting and heavenly Being; since we have, (by our Hope, and good Works,) His most gracious Promise of being *Blessed* both in this World, and in that which is to come.

* (—Vide 2 Sam. vii. 1.—)

The P R E C E P T.

{ A stedfast Heart need never dread or fear,
For why? a loving SAVIOUR's always near:
CHRIST will support, and be his greatest Friend,
And safely guide him to his Journey's End. }

N. B. This Psalm was wrote after the Ark was settled, when he was in full Tranquillity. *



On P S A L M XXIV.

1017. FROM this Psalm of DAVID, we may learn, ¹ that as GOD created all, He is even LORD over all, and ² governeth all, and preserveth all; and ³ that His gracious Goodness most appears to His chosen People, that ⁴ are true Worshippers of Him; whom ⁵ He hath appointed for His eternal Glory in Heaven, as willingly as they would be Members of His Church on Earth. He then, by the Spirit of Prophecy, speaking of the Building of the Temple, desireth ⁷ that the Gates and Doors thereof might be opened, that the Glory of GOD might enter in; according to the Promise in Psalm cxxxii. ver. 14, &c.

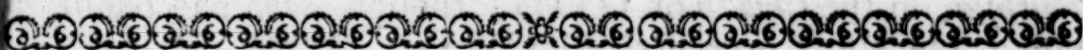
* (—Vide 2 Sam. vi. 9 — 2 Sam. vi. 12. 20.—)

It is herein declared, that the true Members of the Church are known unto GOD by their good Works; for GOD knows the Hearts of all, at all Times, and in all Places. The Word *Mount* or *Hill*, herein means the Place whereon the Temple was to be built: Which earthly Temple figures out to us the everlasting Temple of GOD, His eternal and heavenly Residence: Whereunto all His faithful Worshippers of the earthly Church shall be taken after this Life (and enjoy the full Fruition, and Presence of GOD, and CHRIST, for evermore. Amen. Amen.

The P R E C E P T.

{ LORD, let thy Precepts be my Rule and Guide,
That I from Thee, and CHRIST may never slide :
In Mercy, LORD, count me among the Blest,
And guide my Soul to Thy eternal Rest. }

N. B. This *Psalms* was written, probably, while the Ark tarried with Obed-Edom ; respecting the Breach made on Uzzab ; and the Preparations for the removing the Ark to Sion. See the above Scriptures. *



On P S A L M XXV.

I N this *Psalms* of Prayer, holy DAVID being greatly grieved at the Malice of his Enemies, and for his own Sins, especially for those of his Youth, ¹ by his Hope in GOD, he ⁴ earnestly prays for His Safeguard, ⁶ Direction, and ¹⁴ Remission of Sins ; and also for his own, and the Church's Deliverance out of, all Afflictions, &c.

(—Vide *Isai.* xxviii. 26.—*Rom.* x. 9, 10, 11.—)

This excellent *Psalms* is full of Affections to GOD, and answers to three Petitions contained in the LORD's Prayer, 1. That we may have a free Forgiveness of our Trespases, and Sins. 2. That the Will of GOD may be done, by our being guided and governed by His Holy Spirit. And 3. That we may be defended, and delivered from the Evil, and Injuries of all our Enemies, &c. This *Psalms* being a very proper Form of Prayer, to be used by our whole Church in public ; and for all godly Families, in private, &c.

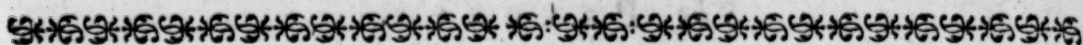
* (—Vide 2 *Sam.* xviii. 1. 6.—)

The P R E C E P T.

{ Defend me, LORD, in Thee I put my Trust,
Guide Thou my Soul, to do Thy Will most just :
Confound my Foes, let none my Soul destroy,
Forgive my Sins, and I shall never die. }

N. B. This *Psalms* was probably wrote just after his Sin with Bathsheba ; when GOD visited him for it with many Troubles of Heart, as well as with many unjust, and cruel Enemies. See ver. 11, 17, 18, 19, 21.

As *Psalms* iii. 1. was wrote on Absalom's Insurrection, this, the xxvth, was probably composed when he had dispatched his Army out against those Rebels ; As also was *Psalms* lxxi. See the Scriptures above quoted. *



On PSALM XXVI.

DAVID, being greatly oppressed with many cruel Enemies, and Injuries, and finding but very little Help in the World; ¹ *appeals*, from his own *Conscience*, unto GOD to judge his Cause, according to his *Innocency*; and *prays* for Deliverance: Desiring ³ to be again in *Company* with the *Faithful*, in the *Church* of GOD; though *Saul* had banished him. He also ¹¹ *promiseth* himself that GOD will *preserve* and keep him, for his *Faith*, *Piety*, and *Integrity*, that he ¹² might again *worship* and *praise* Him in the Congregation, as he was wont to do.

(—Vide 2 Sam. xx. 30, 31.—xii. 7, 8.—Psal. cxxxix.—)

From this *Psalm* we are taught that GOD is the best *Judge* in every Cause, and that there is but very little *Equity* amongst Men. Also how hard a Thing it is in *Court* to retain true *Religion*, *Uprightness* of Life, and godly *Conversation*; especially when wicked Men reign, *Flatterers* rage, and open *Violence* is used by false *Accusations*: Or, when Persons will frame their *Wits* only to serve the Turns of the Wicked for every Purpose, (even as the *Polypus Fishes* change their Colour to be the same as every Stone they stick to;) to their own private Ends, though they destroy the *Commonwealth*. But *David's Case* was quite contrary to this, for though his State was no better in the *Court* of *Saul*, yet he persevered in his *Place* and *Vocation*; and frequented all holy *Assemblies* that were not polluted with *Idolatry*; though he was driven from them by *Violence*; for he was always the same Man, and committed his *Cause* to GOD, living an upright and pure Life: And, as GOD had preserved him by His mighty *Power*, he would not fail to *Praise* Him openly for it.

The PRECEPT.¹

{ Great GOD! my Judge, to whom my Heart is known,
 { Let me not be by Evil overthrown:
 { LORD, let Thy Church be all my Soul's Delight,
 { And Precepts guide me ev'ry Day and Night.

N. B. This *Psalm* was wrote when DAVID was first accused and persecuted by *Saul*, as a *Conspirator* against him. *

On P S A L M XXVII.

IN this *Psal*m, holy DAVID, being delivered from many Perils and Dangers, sheweth, ¹ from many Experiences, his undaunted *Faith* in GOD; and ⁴ *prays* to be admitted again into the *Temple*, to *Praise* GOD, as he was wont. He also *prays* to GOD for *Audience*, ¹¹ for His *Direction*, and ¹² *Deliverance* from false *Witnesses*: And ¹⁴ greatly encourageth in the *Success* thereof, to the *End* that he might *Praise* GOD in the *Congregation*, to his eternal Comfort.

* (—Vide 2 Sam. xxvi. 21. 25.—*Psal.* xxviii. 3,—)

We have here laid open to us, That whensoever Things seem to us most desperate, we should, *first*, take hold of the *Power* of GOD by *Faith*; and strongly oppose all the *Braggs* and *Assaults* of our *Enemies*. *Secondly*, we should always have an unshaken *Desire* of the *Glory* of GOD, keeping a safe, and good *Conscience*, and use a diligent Means whereby our *Faith* may be confirmed; by hearing the *Word* of GOD preached, using His *Sacraments*, and performing His *Praises*; and by *meditating* always on them. *Thirdly*, to be earnest in *Prayer*, with *Faith* and *PATIENCE*, till GOD's good Time of *Deliverance*: which are the never-failing *Springs* to afford us *Comfort* in our greatest *Troubles* and *Afflictions*.

The P R E C E P T.

{ If GOD assists, why should I fear to try
A dangerous Combat, since my Guardian's nigh?
My heav'nly PRINCE can Armies put to Flight,
And turn their Day into eternal Night. }

N. B. This *Psal*m was probably wrote on Occasion of *Saul's* Persecution, after many *Deliverances* from him; when DAVID's *Friends* could yield him no Succour; he being rather sain to get Sanctuary for them in *Moab*, and go again to *Judea*. It agreeing to the same Time. See the *Scriptures* before quoted. *

On P S A L M XXVIII.

ROYAL DAVID, in this *Psal*m, ¹ being in great *Fear* and Heaviness of Heart, to see how GOD was *dishonoured*, ² desires that his *Petition* may be heard; and ³ that GOD would take him away from among them. He also ⁴ *prays* that

that GOD will *reward* them according to their wicked *Inventions*, *Malice*, and *Deceitfulness*; and ⁶ *praiseth* GOD that He hath heard his *Petitions*: Shewing, that He is his only *Safeguard*, at all Events; and hath mercifully saved both him and his People; for whom he *prays*, as well as for himself; and ⁷ joyfully *sings* of GOD's Mercy and Loving-kindness.

(—Vide *Malachi* i. 4.—)

Herein holy DAVID behaves not only as a *private* Man, but even as a KING appointed by GOD; praying both for himself, and GOD's People; and undoubtedly by the *Spirit of Prophecy*, concerning such as would wilfully persecute the *Church*. He counted himself but as a dead Man till GOD had granted his *Petitions*; and begged that GOD would not destroy the *Good* with the *Bad*; (meaning *himself* and his *Soldiers*) being well assured that GOD would punish all the *Enemies* of His *Church*; and would *save*, *feed*, *blefs* and *exalt* him and his People for ever.

* (—Vide *1 Sam.* xxiv. 16. 22.—xxvi. 21. 25.—)

The P R E C E P T.

{ Hear me, O LORD, when unto Thee I cry,
With the Ungodly do not me destroy:
Thou art my Shield, I'll sing of Thy Renown,
Thy tender Love will me with Glory crown. }

N. B. This *Psalm* was wrote after DAVID was anointed; on Occasion of some of *Saul's* Distresses, deceitful Tears, and *Promises*, &c. See the *Scriptures* above quoted. *



On P S A L M XXIX.

IN this *Psalm*, holy DAVID, ¹ exhorteth all *Kings*, *Potentates*, and *Rulers* of the Earth, to be subdued by the *Power* of GOD, from His ruling the ¹ *Waters*, *Tempests*, *Winds*, *Thunder*, *Lightning*, and ⁹ increasing the Earth: Seeing that ¹⁰ He governeth all, and ¹¹ *blesseth* the People. That they shall also submit to His great and mighty Name; and ² *Praise* Him with all *Honour*, and *Glory*, as well as meaner People.

(—Vide *2 Sam.* viii.—)

From this *Psalm* all *Rulers* are admonished not to be proud, nor puffed up, although they are put into High Places; but, that there is a GOD more mighty than they. But alas! the greatest Part that are in any *Power* too often think there is no GOD, or at least take little or no Notice of His Divine *Precepts* or *Praises*; thinking such Things too mean for them to take Notice of. No, they want

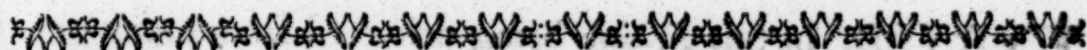
want even themselves to be honoured as *Gods* by all that are under them; and distress the meaner People, that they may be the more subservient to their private Ends: They would have none *thrive* but themselves, and very seldom encourage the *Ind.rious*, unless their own *Interest* is concerned; and then they are accounted *virtuous*.—On the contrary, those that *rule* with *Justice*, love to see the People *thrive*; they *honour* GOD, *promote* His GLORY, and suppress *Indolence*, and *Vice*; they trust in His Divine Providence, obey His *Will*, and receive all good Things from Him, with *Thanksgiving*. Their *Lives* are as *Patterns* to the People; they love their *Subjects*, and their *Subjects* love and *honour* them; they live all in *Peace* and *Unity* in this World; and have a perfect *Hope* of the *Joys* of that which is to come.

(—Vide *Psal.* cxxxiii.—)

The P R E C E P T.

{ Thunder and Tempests are at GOD's Command,
At which the Heathens do affrighted stand:
Great Men of Might their Praises ne'er should cease,
To honour GOD, and CHRIST, their lasting Peace. }

N. B. Probably this *Psal*m was composed in the Midst of the Wars with foreign Princes, as also were *Psal.* xciii. xcvi. xcvi.



On P S A L M XXX.

1042. **T**HIS *Psa*'m was a *Song* of DAVID when he *cleansed* and *dedicated* his *House* again to GOD, after it had been *polluted* with the filthy *Incest* of his Son *Abfalom*; and when he was delivered from many dangerous *Enemies*: Wherein ¹ he renders *Thanks* to GOD, and ⁴ exhorts others to do the like; and to learn, by his *Example*, that ⁵ GOD is always more *merciful* to His Children, than He is *rigorous*, and severe in punishing them. He also sheweth ⁶ that the Fall from *Prosperity*, to *Adversity*, is often very sudden; and ⁸ then returneth to *Prayer*, promising ¹² to *Praise* GOD for ever.

(—Vide 2 *Sam.* vii. 2. 5 —*Deut.* xx. 5.—2 *Sam.* xx. 3.—)

This *Psal*m plainly shews to all Men the *Duty* of *Gratitude*, that we should always return *Thanks* for all *Mercies* we receive from the Hands of GOD; and also shew the like *Mercy* unto all others. That we should never too much trust to our *own* State, but, when we *stand*, take *Care*, lest we *fall*: which is very often suddenly, when we are careless, and off our *Guard*: for, when GOD leaves us to ourselves, we soon slide, and sink under the *Temptations* of the Devil. Therefore, we should never trust intirely on our *own* foolish *Security*, but commit ourselves wholly under the *Care* of GOD's *Protection*; knowing that He can both *sink* down, and *raise* up, whomsoever he pleaseth; and that we can do nothing

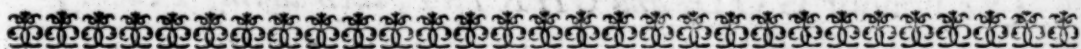
thing of ourselves without His *Help* : For which Reason we should alway make a grateful Acknowledgment for what we receive, with the most hearty *Praises* and *Thanksgiving* ; forasmuch as we know that our Labours will not be in vain in the LORD.

(—Vide *Psal.* xxiii.—*Psal.* xxx. 7, 5, 11.—*Psal.* cxlv. 8.—*Isai.* liv. 7, 8.—*2 Cor.* iv. 17.—*2 Chron.* xxxii. 24, 25.—*Jer.* xxxi. 18.—*2 Cor.* xv. 58.—)

The P R E C E P T.

{ GOD is my Guardian, Succour, and Relief,
My Aid from Foes, from Malice, Pain, and Grief :
The LORD my greatest Thanks and Praise shall have,
For why?—There's no Repentance in the Grave. }

N. B. This was wrote on *Saul's* Persecutions after many Deliverances, when DAVID's Friends could yield him no Succour; but was forced to get Sanctuary for them in *Moab*, and go again to *Judea*. *2 Sam.* xxii. 3. 6.



On P S A L M XXXI.

DAVID, in this *Psalms*, being delivered from many great Dangers, ¹ returneth most hearty *Thanks* to GOD; shewing ³ what *Trust* he had in Him, even when *Death* was almost before his Eyes; and his Enemies ready to take him. He ⁵ then commits his *Spirit* to GOD, shews ¹³ how he was *despised* and *railed* on; and begs of GOD ¹⁷ to confound his Enemies; and ²³ that the *Faithful* would, by his *Example*, place both their Love, and Trust in GOD alone, who hath done so great Things for him, by preserving him out of their wicked Hands.

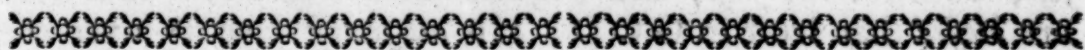
* (—Vide *2 Sam.* xvii. 27. 29.—xix. 32.

This *Psalms*, (from the Time it was written,) shews to us the Uncertainty of Court Places; and the infallible *Success* of such as trust in GOD. For, DAVID being a little before in great *Power* and *Dignity*, and the second Man in the Kingdom to King *Saul*, was all on a sudden brought into extreme Misery by the Hatred of the *King*; whose Envy was stirred up against him by a great Number of *deceitful* Men. Notwithstanding all this, DAVID well considered the *moveable* Temper of this *World*, although he was in great *Prosperity*; and was not intirely cast down when the Storm fell upon him; for he trusted in the *Promises* of GOD, which he had learned from *Samuel*, and from his own upright *Conscience*; whereby he found *Deliverance*. From this we may learn, not to trust in *Man*, but in GOD; for though *Man* fail us, GOD will stand by us; Whose *Treasures* and *Mercies* are always laid up for his *Children* to guard them from all the Assaults of *deceitful* Friends, and open Enemies.

The P R E C E P T.

{ LORD, Thou'rt my Hope, no Trouble e'er shall move
My Heart from Thee; How boundless is Thy Love!
LORD take my Spirit, Thou canst it ever guard,
And give me Heav'n, at last, for my Reward. }

N. B. This probably was wrote after DAVID's Reception at Mahanaim; which being compared with that History, will confirm the Conjecture of it. *



On P S A L M XXXII.

HOLY DAVID, being, for his Sins, grievously afflicted with Sicknes, here¹ counteth them *blessed*, to whom GOD doth not impute their *Transgressions*. After he⁵ had confessed his Sins, and obtained *Pardon* of GOD, he⁸ exhorteth wicked Men to live a *godly* Life; and¹¹ righteous Men to *rejoice* in the LORD with *Hope*.

* (—Vide 2 Sam. xiii.—Psal. xxxv. 13. 16. 25.—xxxviii.—)

In this *penitential Psalm* of INSTRUCTION, is contained the chief *Points* of our *Christian Faith*, viz. That to be *justified* by our *Faith*, is to have a free *Remission* of all our Sins; and the *Spirit* of *Regeneration* is always annexed with the Gift of *Righteousness*; which is received by *Faith*; and doth kindle in the Hearts, of them that are *justified*, an utter Loathing of Sin; and an earnest *Hope* and true *Obedience* to GOD. The *Conscience* being thus pacified, doth enjoy a true and *perpetual Love*, in all Storms that shall arise against us, &c. The *Prophet* also shews that it is a dismal Thing to be between *Hope* and *Despair*; for unless a Sinner is fully *reconciled* to GOD, he is in perpetual *Torment*. The Means to find *Mercy* is by *Repentance*, with *Faith*; and a good *Conscience*, in the *Holy Ghost*, is the *Fruit* of *Faith*; whereby we enjoy *Peace*, in *Hopes* of everlasting ♦ *Life*.

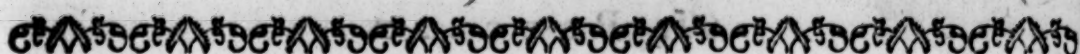
(—Vide Rom. iv. 6.—Isai. lv. 6.—)

The P R E C E P T.

{ How Bles'd is he, whose Sins are quite forgiv'n?
All blotted out, and Pardon sign'd in Heav'n!
LORD, touch my Heart to weep for ev'ry Sin,
And, Then, by CHRIST, I Heav'n shall surely win. }

N. B. Probably this *Psalm* was wrote at the same Time as the vith; on Occasion of Delivery from Sicknes; or, perhaps for the Grief of Amnon, and Absalom's Miscarriages, and the *Reproaches* raised thereon. See the *Scriptures* before quoted. *

On



On P S A L M XXXIII.

PRincely DAVID, in this *Psalm*, ¹ exhorteth all the *Righteous* to *Praise* GOD, for ⁴ the Faithfulness of His *Word*, and the *Works* of His *Creation*; and that all Nations dread, and stand in Awe of Him for the Performance of His mighty *Counsels*, both for the *Just*, and Unjust. Shewing also, ¹² that they are *blessed* that trust in GOD; His *all-seeing* Eye is over the whole World, ¹⁸ and His *Power* is over all: And that He will *preserve* all such as *love*, and place their *Hope* in Him, &c.

* Vide *Ver.* viii. and *1 Sam.* viii. 10.—)

As all the *World* was made for the *Use* of *Man*, what can be more reasonable than for *us* to consecrate our whole *Lives* to the *Praise* and *Glory* of the great *AUTHOR* of it! and to *SING* forth His *Praises* for all His boundless *Mercies*; joining with the *solemn Sound* of *Instruments*, in a *serious* and *devout* Manner, which is acceptable to GOD, at all *Times*, and in all *Places*. Our *Author*, DAVID, also shews the wonderful *Care* and *Providence* of the *Almighty*, over His *People*, and *Church*; and how vain it is to trust in any Thing but GOD, who provideth all Things for us; and hath placed us *over* all the other lower Part of his *Creation*; whose *Mercy* and *Loving-kindness* is ever towards us, and to all that *love* Him with a *pure* and upright *Heart*. So let us always *rejoice* in Him, and *praise* Him; for it becometh the *Just* to be *thankful*.

* (—Vide *Psal.* xxxiii.—)

The P R E C E P T.

{ GOD's Eye is over all, that do Him fear,
He loves the Just, His Counsel's always near: }
{ Rejoice in GOD, He doth all Things impart,
And serve Him, daily, with a thankful Heart. }

N. B, Very probably this was composed for a triumphant Song after Victories; to subdue, and admonish the People to the Fear of GOD. See the above *Scriptures*. *



On P S A L M XXXIV.

IN this *Psalm*, holy DAVID, ¹ magnifies GOD for his great *Deliverance* from *Gath*; and ⁷ shews how GOD's Angels will defend the *Righteous*. He also ¹¹ exhorts others to the

I

Fear

Fear of GOD; ¹³ to speak no Evil: but ¹⁴ to do Good: for ¹⁵ His *Providence* is over all the *Righteous*, and ²¹ will deliver them out of all their Troubles.

(—Vide *Mark* ii. 25, 26.—*1 Pet.* iii. 10.—)

This glorious *Psal*m never ought to be out of our Hands or *Memories*, for its illustrious *Language*, grave, and *wise Sentences*. We are here taught, *first*, that, whensoever we receive any Favour at GOD's Hand, it is our *Duty* to return *Thanks*; and confirm our *Faith* in GOD, against all other *Temptations*. *Secondly*, to exhort *others* to do the like; that they may believe with us, and trust in GOD, and that such *Privileges* appertain to all such as love GOD, and his *Church*. *Thirdly*, That we should always attribute the *Deliverance* of the *Righteous*, and the *Destruction* of the *Wicked* to the *Power* and *Will* of GOD, and not to Man; for the *Wicked* only trust in Man, and are *Scorners* of GOD, and can see on but one Side: But the *Righteous* discern on both Sides, i. e. the *Weakness* of one, and the invincible *Power* of the Other; so that they never forget His *Judgments* to come, as well as His *present Mercies*. So Praise the LORD with me, and let us magnify His great and mighty Name together.

(—Vide *1 Sam.* xxi. 10. 15.—)

The PRECEPT.

{ *Though many Troubles to the Just befall,*
GOD, at the last, will rid them out of all:
O fear the LORD, CHRIST is your Guard and King,
Boast of His Mercy, and His Glory sing. }

N. B. This *Psal*m was wrote by DAVID after he had escaped from *Achish*, by disguising himself with *Madness*; being forced thither by *Saul*. As *Psal.* lvith was his *Prayer*, this xxxivth was his *Song of Thanksgiving*; for himself, and his *Companions*.

On PSALM XXXV.

HERE holy DAVID ¹ prays to GOD to plead his Cause, and ³ defend him, and ⁸ to overthrow all his ungrateful and deceitful Enemies. He also shews ¹⁴ how good he had been to them, though they bore *false Witness* against him, and ¹⁵ rejoiced when he was in *Trouble*. He ²⁴ then prays of GOD to be his *Judge*, and ²⁶ confound his Enemies; that ²⁷ he, and his *true Favourites*, might joyfully magnify His Name, for His *Mercy* and *Loving-kindness* vouchsafed to him and his People.

* (—Vide *2 Thess.* i. 6.

It is better to deal with an open Enemy, than with a fawning Flatterer; by Reason, we can be guarded against the Assault of the former, when there is no Defence,

Defence, only G O D, against a *flattering*, designing Knave; for, while he speaks fair to your Face, he is undermining to destroy you. We may see, by this *Psalm*, that, so long as *Saul* was an Enemy to *DAVID*, all that he had in Authority under him were *Flatterers*, whereby they so stirred up *Saul's* Rage against *DAVID*, as to destroy him, had not G O D stood his Friend. This is a worthy *Example* to be observed, and is dressed in the highest *Mode* of the World, both of the old and new Fashion; for when some Men are in Prosperity, too many will counterfeit Friendship: but, should a sudden Change of their State happen, they immediately, by Slanders and false Accusations, so unjustly kindle the *King's* Rage, as to cause him to be their Executioner. Therefore, when such Difficulties happen, it is best to trust in G O D *, Who is able to destroy all *flattering Courtiers*, or other Enemies of G O D's Church and People: For which Reason let us always maintain a true and just Cause, that G O D may stand our Friend in all Events; whereby we may Praise His Name, and sing of His Glory, as *DAVID* did. See the above Scriptures *.

The P R E C E P T.

{ *Though cruel Foes on me false Witness bear,*
G O D knows my Cause, He to the Just is near:
His mighty Shield will turn the Wicked's Dart,
And safely guard the Man of upright Heart. }



On P S A L M XXXVI.

WE have here, by holy *DAVID*, a Discovery of a wicked Man ¹ by his Words, ² *Deceitfulness*, and ⁴ his evil Thoughts. *DAVID* ⁵ also admireth G O D's *Mercy* above all Things; of which ⁸ G O D's Children shall never want; but ¹² that all Workers of *Iniquity* shall be utterly cast down.

* (—Vide 1 Sam xxii. 6. 23.)

There is nothing more odious to Men of *Learning*, *Understanding*, and *Piety* than to hear the Name of G O D *prophaned*, His Power *distained*, and Men of *Merit despised*. We see by daily *Observations*, and by *Experience*, that more than one Half of the World take Delight in plaguing and vexing the other; and that (in Opposition to G O D, and good Men,) the Wicked torment the Good, by placing all good *Precepts* under *prophane Constructions*; being so blinded with their Sins, they make no Difference between Good and Bad.

And though such as live a *reprobate Life* may seem to have the upper Hand of those that delight in G O D's Word, and remark the *Actions* of good and holy Men, yet the L O R D will defeat all their pretended Power in the End; and will so cast them down, as they shall not be able to stand in Competition with the Righteous: For G O D will most assuredly defend both His Church and People, and supply them with all necessary Comforts of this Life, and with the Hopes of His everlasting Joy and Felicity. Therefore, whilst we are in this wicked World, let us make it our Rule of Life, to shun the Company of all *Reprobates* and

and Scorners, as much as possible; and give no Encouragement to such Fools as make a Mock at Sin. Let us, whensoever we fall into such Company, endeavour to reform their Lives, and not hear neither GOD nor His Divine Ordinances profaned; but let our SONGS be of Him, and our Talking be of all His wonderful Works.

(—Vide *Psal.* cv. *Ver.* 2.—)

The PRECEPT.

{ *Though wicked Men muse Mischief, and intend
To harm the Just, GOD strikes them in the End:
CHRIST is the Life of all, His Cross shall be
The Just Man's Shield, to all Eternity.* }

N. B. This *Psal.*, to *Ver.* 5. very livelily describes *Saul's* Self-Flattery, Falseness, and Cruelty. See the above *Scriptures*. *



On PSALM XXXVII.

OUR princely *Author*, holy DAVID, in this *Psal.*, of *Instruction*, considering the Lives of good and bad Men, in this World, ¹ greatly exhorts us not to fret, or be grieved at the *Prosperity* of the Wicked, and *Afflictions* of the Godly, but ³ to trust in GOD: ¹⁰ Shewing that their Prosperity is but vain and transitory, and holds but a little While, because they are not in GOD's Favour. He shews also ¹¹ that, though the Godly undergo many *Hardships* and *Afflictions* in this Life, they shall ²⁹ find Peace at the last, when ³⁸ the Wicked shall be cut off, and destroyed.

* (—Vide *Psal.* xi.—xlix. lxxiii.—)

It is better to undergo the *Afflictions* of this Life, than the Torments of Hell in the next; by Reason, one is not to be compared to the Other: Those of this Life are but for a Time, but those of the next, they are eternal. Such as live in Prosperity, and enjoy all the Things of this Life, think but very seldom of true Godliness; they gnash their Teeth against the Righteous, and make good Men's Lives their Game and Ridicule. They despise both GOD, His Church, and His People, and would, if it were in their Power, lay all waste. They live in continual Security of their present Prosperity, and think it will last for ever; and, because they see others under Poverty and Afflictions, they think themselves on the right Side, and despise both the Power of GOD, and the Religion of His People. But, alas! GOD can, at any Time, bring down His Judgments on them in a Moment, and divest them of all their Pride and Grandeur, whilst the honest and sincere Man, (that has undergone their Insults and Scorns,) rests on His Divine Providence, whereby he stands unshaken; and at last lies down in Peace in his Grave, in Hopes of a joyful Resurrection. So let us commit ourselves unto GOD.

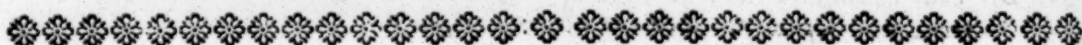
and not depend on Man, since He has promised us *Peace*, and will assuredly *save* all such as *love*, *fear*, and place their *Trust* in Him.

(—Vide *Job* xxi. 7.—*Mat.* v. 5.—)

The P R E C E P T.

*{ Fret not to see the Wicked's prosp'rous State,
For, well-got Wealth will 'dure the 'longest Date :
Transgressors from GOD's Presence sure shall flee,
But, godly Men shall rest eternally. }*

N. B. From *Ver.* 25. it appears that holy DAVID wrote this excellent *Psalm* in his *Old-Age*, (as were *Psalm* xlix. and lxxiii :) he then taking a Survey of his Life, the Dealings of GOD with good and bad Men, and how Men dealt one with another, &c. &c. *



On P S A L M XXXVIII.

IN this *Psalm*, holy DAVID lying very *sick* of a grievous *Disease*, ¹ prayeth to GOD to turn away His *Wrath* from him, ⁴ although he most justly deserved it, for his *Sins*. He then ⁵ shews the *Agonies* of his *Grief*, as *wounded* with the *Arrows* of GOD's *Wrath*; being ¹¹ forsaken by his *Friends*, and ¹² cruelly treated by his *Enemies*: And, with a firm *Confidence* in GOD, ²² commendeth his *Cause* to Him, with *Hopes* of *Recovery*.

* Vide *Psal.* xl. xli.

It is a dreadful Thing to lie on a *Bed* of *Sickness* destitute of *Friends*, void of *Repentance*, and in *Despair* of GOD's *Mercy*. Though this is often the *Case* of the *Wicked*, by not living in the *Grace* of GOD, yet it was not the *Case* of DAVID, for he well knew that GOD had justly punished him for his *Sins*, and had also gave him *Patience*, a *Heart* of *Repentance*, and *Faith*; which appertained to his eternal *Salvation*. This worthy *Example* teacheth us, that all *Afflictions* are the worthy *Judgments* of GOD, laid on us for our *Sins*; and that *Prayer*, with *Faith* and *Patience*, is the only *Means* to find *Comfort* at His *Hand*. This warneth us also never to *despair* of GOD's *Mercy*, be our *Torments* ever so great, either in *Mind*, *Body*, or *Estate*, or our *Enemies* ever so inveterate against us: For GOD will never fail the *Righteous*, if they sincerely seek to Him for *Mercy*; for He loveth all whom he chastiseth in this *World*, and will at last receive all such as *love* and *trust* in Him, into His eternal *Glory*.

The P R E C E P T.

*{ GOD knows the Sore, and Ease of ev'ry Part,
Each faithful Friend, and each deceitful Heart :
He ne'er forsakes the Penitent and Just,
As love His Law, and in His Mercy trust. }*

N. B. This

N. B. This *Psalms* seems to have been wrote at the same Time as the vith, the xiiith, the xivth, the xxxvth, and the xxxixth; when he was sorely oppressed, sometimes with Enemies, and at other Times with Sicknefs. See the *Scriptures* above quoted. *



On P S A L M XXXIX.

*J*Eduthun being one of holy DAVID's chief *Singers*, he directs this mournful *Psalms* to him. And DAVID, being full of *Agonies*, sheweth ' that he was resolved to keep *silent*, lest he should offend GOD, in not bearing the *Afflictions*, He had laid upon him, *patiently*. But, being at last *wearied*, and tired of *this Life*, he vehemently breaks forth, and 4 desires that GOD would make an *End* of him; 8 pardon all his *Transgressions*, 10 *relieve*, 12 *bear*, and *spare* him; *i. e.* that He would give him a true *Sense* of GOD, and not destroy his Soul; or, that he might not *despair* of His *Mercy*, but trust in Him, before he left this World, to be, here, no more seen.

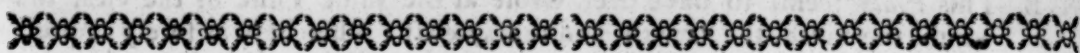
* (—Vide *Rom.* xii. 19.—1 *Pet.* iii. 13.—)

This *penitential Psalms* is a glorious *Lesson* in the very *Agonies* of *Death*, for it contains a Mixture of *Prayers* suitable to every Case, in that *last State*. We are, *first*, taught not to trust to a *Death-Bed Repentance*, lest our *Pains* should deprive us of our *Senses*, and render us incapable of calling upon GOD: Also to bear our *Afflictions* *patiently*, and not think as GOD has unjustly punished us for our *Sins*; but that all Men must endure some *Hardship* or other in going out of this World. *Secondly*, as it is not then in the Power of Man either to augment, or lessen our bodily *Pains*, but by the Power and Will of GOD, we should fully rely on Him for *Help*, and earnestly pray to Him to deliver us out of our Pain and Misery, which Way he seemeth good. And, *lastly*, that in the Midst of our *Agonies*, we may not forget GOD, nor *despair* of His *Mercy*; but take all Things coolly that He lays upon us; beseeching Him to keep us in our perfect *Senses*, that our *Agonies* cause us not to offend; and that He would give us a Heart of true *Repentance*, to forgive all that have offended us; and so recover our *Strength* of *Faith*, that we may lie down in *Peace*; trusting in Him for a glorious *Resurrection*. Amen. Amen.

The P R E C E P T.

{ Think, O my Soul, how swift thy Minutes beat,
Whilst circling Blood runs in its youthful Heat:
For, Measures of a well-spent Life must rate
All future Hopes of an eternal State. }

N. B. This *Psalms* has some Connection with *Psalms* the xxxvith, and xxxviith, only more deep and final. *



On P S A L M XL.

AS the foregoing *Psalm* setteth forth holy DAVID's Behaviour under grievous *Afflictions*, this *Psalm* shews how he magnified GOD for His gracious *Deliverance*; and commendeth the same Divine *Providence* to all Mankind, by his own *Example*. He then declaring the manifold *Mercies* of GOD, promises to give himself wholly to His *Service*; hoping for future *Deliverances*, and *Confusion* to his *Enemies*, that GOD's Name might be more glorious.

* (—Vide *Heb.* x. 23. 24. 26. 27. 35. 36.—)

In this grateful Lesson are three Things appertaining to our *Salvation*, 1. GOD's infinite *Mercy* to us, whereby He shews his *Pity* on us. 2. His *Righteousness*, which shews His continual *Protection*, and *Providence* over us. And 3. His *Truth*, whereby appeareth His constant *Love* and *Favour* towards us. From hence we may infer, that though the Wicked generally mock GOD's Children, in their *Afflictions*, yet the Faithful always Praise GOD for all *Mercies* and *Benefits* they receive; and that GOD will give them *Patience*, and a good *Heart*, to bear up manfully under all the *Afflictions* of this World, if they seek to Him with *Prayer*, and put their whole *Confidence* in His *Mercy*. DAVID, at the 6th, 7th, and 8th Verses of this *Psalm*, sets forth Himself in the Figure of CHRIST, which was to come; Who should be obedient even to the *Death* of the *Cross*, to take away all the *Sins* of the World: For DAVID himself acknowledges his *Sins* to be more than he could number, though CHRIST sinned not. Let us therefore not sin ever the more because GOD is merciful, and gave his SON for us; but let us more endeavour to lead godly Lives, as becomes our Profession in CHRIST JESUS; that our Prayers may be heard of GOD at all Times, and at the Hour of Death; and that, at the Day of Judgment, CHRIST may take us into His blessed Kingdom. Amen, Amen, LORD JESUS, come quickly.

The P R E C E P T.

{ LORD, place my Hope in Thee and Thy great Pow'r,
 Thou art my Rock, my only Fort and Tow'r:
 CHRIST is my Song, (most New) I'll Him confess,
 And daily triumph in His Holiness. }

N. B. This *Psalm* has some Connection with the xxxviiiith and xxxixth.



On P S A L M XLI.

HOLY DAVID, being grievously afflicted, in this *Psalm*, sheweth, that merciful Men are blessed of the LORD in their Sorrows, for having Pity on him. He also complains of

of the *Treason* and treacherous *Dealings* ⁴ of his Enemies, and of his own *Friends* ⁹ in the Manner of *Judas*, which was to come. He then ¹¹ feeling the *Mercies* of GOD gently coming to him, that his Enemies might not triumph over him, ¹² acknowledges and implores His gracious *Mercy*, and ¹³ *blesseth* Him for dealing so favourably with him.

(—Vide *John* xiii. 18.—)

We have here a just *Pattern* of false Friendship painted to the Life, in Imitation of the Book of *Job*: For when *good Men* are *afflicted*, the Wicked generally endeavour all they can to persuade them that they have utterly lost the *Favour* of GOD. But, my Author, holy DAVID, by many Experiences, soon found out the Fallacy; and wicked *Achitophel* had drawn his Son *Abfalom* from him, as well as many others; * who came to wicked and miserable Ends; yet GOD had so armed him with *Faith*, that he well knew his *Punishments* were inflicted on him for his *Sins*; and that though his Body suffered in this World, he well knew that he was not forsaken of GOD as they were; but that GOD would in *Mercy* save his Soul. Herein he also figures out *CHRIST*, shewing how he should be *betrayed*, even as he was, by treacherous *Dealings*: For as DAVID was betrayed and chased away from his Kingdom by his Son, and recovered to it again; even so *CHRIST* should be betrayed by his *Disciple*, and nailed to the *Cross* by the Malice of the People. Hence let us all have *Pity* one for another, in our *Afflictions*, that GOD may have *Pity* on us; by Reason, our *Saviour* assures us, that *Blessed are the Merciful, for they shall obtain Mercy*.

* (—Vide *Mat.* v. 3, 4, 5, 6, 7, 8, 9, 10, 11, 12.—2 *Sam.* xv. 12.—)

The P R E C E P T.

{ *He that relieves the Poor Man in Distress,
And feeds the Orphan, sure does nothing less
Than lend to CHRIST; for surely he lays down
A simple Counter for a heav'nly CROWN.* }

End of the FIRST BOOK.



On P S A L M XLII.

1023. **I**N this *Maschil*, or *Psalms* of *Instruction*, holy DAVID, being drove away by his cruel *Persecutors*, ¹ greatly *mourneth*, and longeth to be again in the *Congregation* of GOD's People; protesting that though his Body was separated from them, yet ² his Soul and Heart was always there; of which his *Hope* never failed him in the Midst of all his Grief; because ⁹ he placed his whole *Confidence* in GOD. Then ¹¹ raising up his disconsolate Soul, he returns Thanks to GOD for His present Help.

(—Vide *Psal.* lxxi.—lxxxiv.

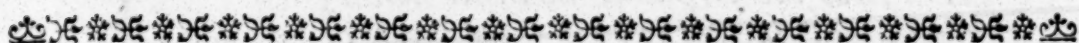
In this *Psalm* *Hopes* and *Fears*, *Joys* and *Sorrows* are struggling; and it is an *Example* of true *Faith*, which holy *DAVID* left to the *Sons of Korah*, as a *Treasure* to be kept by them for *Instruction*; they being *Singers*, and of the *Number* of the *Levites*: Wherein is shewed, that although he was in *Exile*, and spoiled of all his *Goods* and *Honour*, and that his *Enemies* also fought for his *Life*, yet his *Desire* was still for the *House* of *GOD*, amongst the *Company* of *Singers*; counting all other *Losses* but as nothing in *Comparison* to the *Loss* of his *godly Companions*. And though he could not be with them, to join in *holy Worship*, yet *GOD* was always with him wherever he went; and because he trusted in Him, He always afforded him *Comfort*; which teacheth us, that if *GOD* be for us, who can be against us. Hence let us always have a *servent Desire* to the *Church* of *CHRIST*, of which we are called *Members*; and take *Delight* in hearing *GOD's Word*, partaking of His *holy Sacraments*, and joining in His *Praises*. Let us strongly oppose all the *Enemies* of our *Church* and *People*, that, by our *Faith*, we may overcome all the *Powers* of *Darkness*; that we may always *joyfully* appear in the *Congregation* of the *Faithful*; both in this *World*, and in that which is to come.

† The Word *Maschil* signifies *Psalms of Instruction*.

The P R E C E P T.

{ Since *GOD's* my Aid, why should I be cast down,
Or torn with Grief? Hope is my only Crown:
LORD, chear my Soul, I'll of Thy Glory sing,
For Thee I thirst, O *CHRIST!* my heav'nly King. }

N. B. This *Psalm* was uttered after the *publick solemn Worship* mentioned in 2 *Kings* xxii. 2.—And also when *DAVID* was driven from it by *Saul's* Insurrection. (—Vide 2 *Sam.* xvii. 22.—*Josh.* xiii. 5. 8.—*Psal.* lxxi. and lxxxiv. were composed about the same Time.



On P S A L M XLIII.

1023. **T**HIS *Psalm* has some *Connection* with the *former*, and on the same *Occasion*; wherein holy *DAVID* prayeth to be delivered from all them that wrongfully had conspired against him; that ⁴ he might *joyfully Praise GOD* in the *Congregation* as he used to do, before he was driven away; and also for his *Deliverance*.

Part of this *Psalm* is only a *Repetition* of the *former*, which see, and the *Note* thereon.

The P R E C E P T.

{ Since *GOD* is Judge, why should I dread, or fear
Deceitful Foes, since *JESUS* is so near?
In Him I'll trust, and His Deliv'rance sing;
Whose Cup, by Faith, will sure SALVATION bring. }

N. B. Thi

N. B. This *Psalms* was probably composed on DAVID's returning over the River *Jordan*; and on Occasion of the renewed Interruption of Peace, by the *Revolt* of the ten *Tribes* after *Sheba*.

(—Vide 2 *Sam.* xix. 40.—2 *Sam.* i. 2.—)



On P S A L M XLIV.

THIS *Maschil*, or *Psalms* of *Instruction*, to the Sons of ¹ *Korah*, remindeth to the *Faithful* the sundry *Mercies* of GOD towards His People; and ³ encourageth them to have their present *Hopes* and Confidence in Him. The *Faithful* then ⁴ alledging the *Covenant* made with *Abraham*, then what *Griefs* they underwent in keeping it; although ¹⁷ they were *true* and *faithful*: And ²³ pray to GOD to stir up to their *Redemption*.

(—Vide *Deut.* iv. 37.—*Rom.* viii. 26.—*Mat.* v. 10.—1 *Pet.* iv. 14.—)

This *Psalms* of *Rememberance*, and *Prayer*, seems to be written by some excellent *Prophet*, (perhaps DAVID) for the *Use* of the *People*, when the *Church* was in extreme *Misery*; either at their Return from *Babylon*, or under *Antiochus*, or such-like *Afflictions*; from which we may learn, that GOD's free *Mercy* and *Love* is the only *Fountain* and Beginning of the *Church*; and that GOD delivered all His *People* for their *Faith* and *Good Works*.—And though we suffer here wrongfully, and for *Righteousness* Sake, it is a sure *Testimony* of our Conformity with *CHRIST*, for which He bids us *Rejoice*, with the Assurance of being *Blessed*: For *Salvation* is a sufficient *Ransom* for all the *Tauntings*, *Miseries*, and *Slaveries* we undergo in this *World*. Therefore, let us always remember the *Words* of our blessed *Saviour*, whenever we undergo any *Afflictions*, either for our *Sins*, or our *Religion* Sake, Who hath promised us, that *Blessed* are ye when Men shall revile you, and persecute you, and say all Manner of Evil against you falsely for my Sake. *Rejoice*, and be exceeding glad, for great is your *Reward* in *Heaven*; for so persecuted they the *Prophets* which were before you.

(—Vide *Mat.* v. 11, 12.—*Rom.* viii. 35.—)

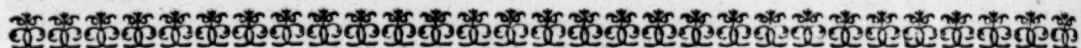
The P R E C E P T.

{ Our Fathers old unto us do record
The mighty Works, and Wonders of the LORD:
LORD, let thy Precepts be our Rule and Guide,
That we from Thee, and CHRIST, may never slide. }

N. B. This *Psalms* seems to be written at the same Time as *Psalms* the lxth and cviiith; when DAVID had that difficult *War* with the *Ammonites* and *Syrians*; who had probably over-run the *Tribes* beyond *Jordan*: And also with *Edom*, their *Confederates*, assailing them at the same Time; who, after the others, were subdued by *Joab*, when he slew twelve thousand of the *Edomites* in the *Salt Valley*. It is not probable that DAVID was always
secure,

secure, and exalted above Measure, by Reason, in the Midst of those Conflicts, GOD sometimes suffered his Armies to be defeated; which occasioned such Complaints in those Psalms; or as Preventives of his falling scandalously; which Difficulties being overcome, he straight lapsed into, &c. &c.

(—Vide 2 Sam. x. 1 —1 Chron. xix. 1.—2 Sam. viii. 13.—1 Chron. xviii. 12, 13.—2 Sam. xi. 1, 2.—)



On P S A L M XLV.

THIS *Maschil*, or *Psalm of Instruction*, to the Sons of *Korah*, is wrote in the same *Style* as the *Book of Canticles*, being an *Epithalamium* or *Song of Loves*; and inscribed to him that excelleth, or could perform best on a six-stringed Instrument called *Shoshannim*, or a *Tune* so called; to which it was to be sung. Herein is described ¹ the *Majesty*, and personal *Accomplishments* of King *Solomon*; his ³ *Victories*; ⁶ *Governments*, ⁸ *Ornaments*, ¹⁰ *Attendants*, and ¹¹ *Marriage* with an *Egyptian Heathen Woman*; and ¹⁵ how she should be *blessed*, could she but renounce her *People*, the *Love* of her *Country*; and give herself wholly to her *Husband*, &c. All this is written by the *Author* under the *Similitude* of a *Bride* and *Bridegroom*; which shews what mutual *Love* ought to be between *Man* and *Wife*: But the real Meaning thereof, is *CHRIST* and His *Church*, and the Increase of *CHRIST*'s Kingdom: *CHRIST* being here as the *Bridegroom*, and his *Bride* the *Church*, or the *faithful People* thereof: Shewing ¹⁵ how she is in her *Duty* to Him, with her *Attendants*, and ¹⁷ the joyful Gladness of her *Marriage*, &c.

(—See the *Book of Canticles* —)

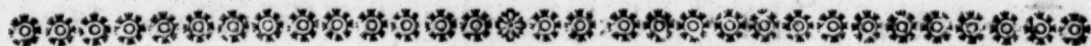
This teacheth us how *pure* and *undefiled* *CHRIST* is; Who hath the *Government* of all upon his Shoulders: And with what *Love* and *Respect* we ought to submit to His *GOSPEL* and *Divine Ordinances*, since he is our *King* and *Saviour*. It also shews how joyful we ought to be when we approach His *Marriage Feast*, and join our *Hearts* and *Souls* to His precious *Body*. by His holy *Communion*; having on our *Wedding Garments*, new, and without Spot, and a pure *Heart* within us; whereby we may so obtain His *Favour*, as to be admitted into His glorious Kingdom.

(—Vide *Heb. i. 8.*—*2 Cor. i. 30.*—*Mat. xi. 22.*—)

The P R E C E P T.

{ *As Solomon the Church his Bride did call,*
And CHRIST laid down His Life to save us all:
So let me, JESUS, love Thy Blessed Name,
As to enjoy Salvation by the same. }

N. B. As there are many Hints in this *Psalms* that allude to the *Splendor* and *Plenty* of *Solomon's* first *Days*, it is very probable that he was the *Author*; and that after he was reclaimed, But, as it is written *allegorically*, and speaks of *spiritual Things*, (otherwise means so) it must now be referred or compared to *CHRIST* and His *Church*, and not to *Solomon's* Person, nor His *Spouse*, &c.



On P S A L M XLVI.

HERE we have a *triumphant Song* committed to the Sons of *Korah*, and inscribed to him that excelled all in playing on the *Alamoth*, or *Virginals*, or a solemn *Tune* so called: wherein holy *DAVID* sets forth the *Church's* Confidence in *GOD*, and *Thanksgiving* for the Deliverance of *Jerusalem*, after *Senacherib* and his Army were driven away; or some other sudden and marvellous Deliverance by the mighty Hand of *GOD*. He also^s exhorteth all the *Faithful* to behold the *Works* of *GOD*, and acknowledge His mighty *Power*; and to trust wholly to His gracious *Aid* and *Protection*.

* (—Vide 2 *Sam.* viii.—*Isai.* xxxvii.—2 *Kings* xv. 56.—*Prov.* xxviii. 1.—)

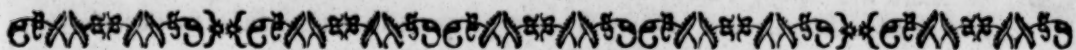
This *Psalms* is to comfort us, when *Miseries* seem to threaten us; and shews the mighty *Power* of *GOD*, in stopping the *Rage* of the *Wicked*, and defending the *Godly*; who give themselves wholly into His Hands; whereby His Name is *glorified*. And though the *Affliction* of the *Righteous* rage ever so much, yet the *Rivers* of *GOD's Mercies* are sufficient to give them *Comfort* in the greatest *Dangers*, if they put their *Trust* in Him. Therefore, the *Wicked* war in vain, when they fight against *GOD* and His *Church*: for *GOD's People* are undaunted in the greatest of *Dangers*, when the *Wicked* are driven down, and are shaken with every *Wind*. *The Wicked flee when no Man pursues them*, having a wicked *Mind*, and a guilty *Conscience*; but the *Righteous* are as bold as a *Lion*, because they place all their *Trust* and Confidence in *GOD*.

(—Vide *Prov.* xxix. 25.—1 *Chron.* ii. 6.—)

The P R E C E P T.

{ *Though Surges swell, and mighty Tempests fall,*
And dire Convulsions shake Earth's reeling Ball:
Why should we fear, if we are true and just,
And do in JESUS wholly put our Trust? }

N. B. This *Psalms*, and the xlviii, were probably written on some eminent *Deliverance*, from a Combination of *foreign* and *intestine Enemies*; as in *Isaiab*, and *Kings*, above quoted. *



On P S A L M XLVII.

THIS *Psalm* holy DAVID committed to the Sons of *Korah*,
¹ exhorting all the People to the *Worship* of GOD, Who
 is everlasting; and ⁴ greatly commends His infinite *Mercy*
 towards the *Posterity* of *Jacob*. He then ⁶ exhorteth all Peo-
 ple (⁷ with a double Command,) to *sing Praises* unto GOD
 with *Understanding*, shewing⁸ that He is both GOD, and *King*,
 over all the Earth: and hath⁹ joined the mighty *Princes* of the
 World unto the Fellowship of His *Church*.

(—Vide 1 Cor. vi. 14.—*Psal.* ciii. 17.—)

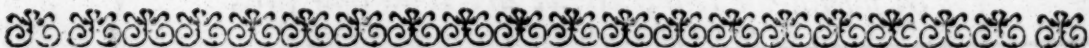
In this *Song of Praise* we are taught *four* principal Things, 1. With what fer-
 vent *Zeal* we are bound to seek the *Glory* of GOD; for that, in *singing* His *Praises*,
 we should most endeavour to understand the *Matter* and *Words* we do sing, lest
 His Name should be *prophaned*. 2. How careful *Princes* ought to be in establish-
 ing the publick and holy *Ministry* of GOD, and to have it done in such *decent*
Order as to *amplify* it. 3. What great Difference there is between the *chosen* *Peo-*
ple of GOD, and many other *Heathen Nations*, proceeding from the infinite
Mercy of GOD. And 4. That, in the End, all other Nations shall be Partakers
 of GOD's boundless *Mercy*, if they seek it with a *pure Heart*, &c. In this
Psalm is also figured *CHRIST*, that was then to come; that all should be *obe-*
dient to Him; and that He would shew Himself terrible to the Wicked. It also
 figures the glorious *Triumph* of His *Ascending* into *Heaven*; and the *Enlargement*
 of the *Kingdom* even from *Euphrates* to *Egypt*, &c. as was promised. But, since
CHRIST is now come, and died for our *Salvation*, let us have a true *Regard*
 for His holy *Gospel*, and not prophane His divine *Ordinances*; but follow the *Pat-*
tern that He, and His holy *Apostles*, have left for us, whereby we may be *Par-*
takers of His glorious *Kingdom*, which is to come.

(—Vide *Luke* xii. 32.—)

The P R E C E P T.

{ Since GOD is King, and Ruler of the Earth,
 All Praises sing, with Judgment, Joy and Mirth:
 For why? All Nations to His Power must yield,
 He All supports, as with a mighty Shield. }

N. B. That the viiith, xviiiith, and lxxviiiith *Psalms*, are *Songs* of *Victory*, occa-
 sional as this.



On P S A L M XLVIII.

WE have here another *triumphant Song*, committed to the
 Sons of *Korah*, on the great Deliverance of *Jerusalem*
 from the Hands of many Kings; for which ¹ mighty *Thanks*
 are

are given unto GOD; ² the *State* of the *City* praised; and GOD is to be *praised* for defending His *People*, ¹⁰ both for this Generation, ¹⁴ and for ever.

(—Vide *Psal.* lxxxix. *Ver.* 1, 2.—)

That GOD may be *praised* in His *Church*, He generally sheweth His Wonders, at certain Times, all over the World; because, as *Salvation* cometh from Him to all, He *willeth* that all should *believe*, and trust in Him. Herein we see, that when the Enemies of GOD behold the *City* wherein GOD was known, and the *Cilician* or Sea called *Mediterranean*, they were sore afraid, and returned back; but the *People* of *Jerusalem*, and of the *Cities* of *Judea*, where GOD was known, had great Reason to *rejoice*, that GOD was on their Side, and against their Enemies; whereby His *Blessing* appeared unto His *People*, by so marvelously *defending* them. The *City* of *Jerusalem* is here a Figure of *CHRIST's Church*, by the beautiful Situation, Strength of the Walls and Forts; which stands in *Safety*, only by the *Power* of GOD: From which we may understand, that whensoever his *Church*, or *People*, are oppressed by their Enemies, He is both able and willing to help us, whensoever He pleaseth, when Men and Arms fail us.

(—Vide *Psal.* xxxiii —xlvi.—)

The P R E C E P T.

{ *When spiteful Foes, with Malice, would oppress*
The Church of CHRIST; GOD shields it in Distress:
He by His People is a Refuge known,
To Him they flee, and His great Mercy own. }

N. B. Although this *Psal*m seems to have some Connection with the xlviith, yet it seems to have been written a long Time after, either by *Isaiab*, or by *Hezekiab*, in the Days of *Abaz* and *Jehoshaphat*; on GOD's destroying the *Affyrians*, that besieged *Jerusalem*. *Psal*m lxxvi. was probably composed at the same Time, they being Songs of Triumph.

(—Vide 2 *Kings* xviii. 19. 35, 36.—*Isai.* xxxvi. 37.—)



On P S A L M XLIX.

HOLY DAVID, being moved by the Holy Spirit, in this *Psal*m, ¹ exhorteth all Sorts of People in the World to give *Attention* to the Doctrine thereof; in a *grave* and *serious* Manner, by Way of *Preface*. He then wisely considers ⁵ the uncertain *State* of *rich* Men as very *unhappy*; because ¹⁰ too many of them die without *Redemption*; trusting ¹¹ only to their own *Goods*, and not to the *Providence* of GOD. He also ¹⁵ exhorts all *just* Men not to envy such miserable worldly Men's *present*

present Prosperity, nor to be afraid of them, by Reason their *Reward* is everlasting *Torment*; and that GOD will assuredly preserve the *Righteous* at the Day of *Resurrection*.

(—Vide 2 *Thess.* i. 6, &c.—*Psal.* xxxvii.—*Job* xxvii. 19.—1 *Tim* vi. 7.—)

Herein is the very *Portrait*, or *Picture*, of the Life, Death, and miserable *End* of *Worldly-wise Men*, or such *Misers* as set more Value on the *Goods* of this Life, than they do on the Kingdom of *Heaven*. These merciless Creatures are more like *Beasts* than Men, for what they gained by griping the *Poor*, and other knavish Dealings, they have not a Heart to make Use of; betraying their own *Trust*, in all Things they are concerned, to the Damnation of their own Souls. They abuse all that GOD sends them, as much as they do the *Grace* of GOD; starve themselves in the Midst of Plenty, and dare not use what GOD has bestowed on them. They are unjust Stewards to all, they heap up to themselves the Mammon of Darknes, to their own Damnation at the *Day of Judgment*; and follow their Fathers that lived so before them: (because they hated GOD, they have no Share in the *Kingdom* of Heaven.—On the contrary, they that have received the *Gifts* of GOD, and trust in Him, need never be afraid of such wicked abandoned Wretches; for though they have Power to hurt their Bodies, their Souls are out of their Reach; and CHRIST will heal all their Grievances at the Day of Resurrection.

(—Vide *Psal.* xv. xxiv.—)

The P R E C E P T.

{ *Fix not thy Mind too much on worldly Pleasure,*
Nor grind the Poor for to increase thy Treasure :
But, rather set thy Heart on Things above,
Where CHRIST resides, in holy Joy and Love. }

N. B. That *Psalms* the xxxviii and lxxiiiid have some Connection with this.



On P S A L M L.

Cir. **T**HIS is a *Psalm* of *Asaph*, of *Advice* and *Instruction*, 1034. and was committed to the Sons of *Korah*, wherein is prophesied, ¹ that GOD will call all *Nations* by the *Gospel*, and ⁷ not require any other *Sacrifices* but ¹⁵ of the Heart. He also shews that GOD hateth all *Hypocrites*, *Slanderers*, and *wicked Worshipers*; and ²² exhorteth them to reform their Lives, from *outward* deceitful *Ceremonies*: And that ²³ the *true Worship* of GOD must be *spiritual*, and not hypocritical.

(—Vide *Job* viii. 13.—*Jam.* iii. 17.—)

Invocation, and *Thanksgiving*, are the two principal *Points* of *Divine Worship*; i. e. to call earnestly on GOD by *Prayer*, with a pure Heart, for all Things we stand in Need of; and then return hearty *Thanks* for what we receive: And by adding

adding to these *Faith*, and true *Repentance*, will, by the *Mercies* of GOD, and the *Merits* of His Son *JESUS CHRIST*, work out our *Salvation*. When GOD gave His *Law* in *Mount Sinai*, He appeared very terrible, with *Thunder*, and *Tempests*, as a *Testimony* that He will appear terrible at the *Day of Judgment*, to take an *Account* of the keeping of it. How will the *Wicked* then tremble that have *reviled* His *Name*, *despised* His *Son*, *oppressed* His *Church*, and *slain* His *People*! How will the *Hypocrite* and *Dissembler* then appear before GOD, when their *Masks* of *Faithhood* shall be *stripped off*, and own the *Justice* of their *Punishment*!—How *glorious* then will the *Righteous* appear, who have *knit* themselves to *CHRIST*, obeyed His *Gospel*, and kept the *Faith*! This will be then called *true Wisdom*, and the *worldly wise Man's*, and the *Flatterer's Foolishness*. Then will the *Conclusion* of this *Psalms* be fulfilled, viz. *Whofo offereth to me Praise and Thanksgiving, honoureth me; and to him that ordereth his Conversation aright, I will shew the Salvation of GOD*.—Which that we may all do, GOD grant, through the *Merits* of *JESUS CHRIST*. Amen.

(—Vide *Job* xxxvi. 13.—*Mat.* v. 3. 4. 8.—)

The PRECEPT.

{ LORD, in my Sins, take not my Life away,
But, me prepare for thy Tribunal-Day :
Due Thanks and Praise to GOD will surely gain
His heav'nly Favour, ever to remain. }



On PSALM LI.

OUR princely, and most *penitent Author*, holy DAVID, being rebuked, by the Prophet *Nathan*, for his great Offence concerning *Bathsheba* and *Uriah*, ¹ acknowledges his Sins to GOD, and ² makes a very deep and mournful *Confession*. He then ⁷ begs for *Pardon*, and ⁹ *Remission*, and for a *new Heart*; and ¹² to be restored again into GOD's *Favour*, that ¹³ his *Example* might be a *Means* to *convert* all others to forsake Sin, and *repent* as he did. He then, promising to be mindful of GOD's *Graces* for the future, and ¹⁴ to give Him *Glory* with a most contrite *Heart*; sheweth ¹⁶ that GOD delighteth not in outward *Sacrifices* for Sin, but in *Sincerity* of *Heart*. And, lest GOD should punish the whole *Church* for his Sake, he ¹⁸ prayeth for them; desiring He would rather increase His *Grace*, and *Favour* to them.

(—Vide *2 Sam.* ii. 17.—*2 Sam.* xii. 1. 15. 16.—)

This is one of the most principal *penitential Psalms* of holy DAVID, relating to *Repentance*, which never ought to be out of our *Memories*; by Reason we can,

can, too many of us, sin as he did, but none *repent* with him. My penitent *Author* here differs, in *Duty*, quite from the Great Men of our Age, who glory in their Sins, and think, that, as mean Men dare not mention them, it is out of GOD's Power to *revenge* them. No, he well knew, that though he was a KING of great *Power*, he had the same GOD, as poor Men; and as willingly submitted to Him, with a sorrowful and contrite Heart, whereby he might receive both *Mercy* and *Forgiveness*. And finding the *Holy Spirit* colder in him, than it was wont to be at other Times, he desired GOD would *renew* it, by *Faith* and *Repentance*, whereby he might have *Forgiveness* of his Sins, and become a new Man. Let us all endeavour to follow this good *Example* of *Repentance*, and prostrate ourselves to the Throne of *Grace*, for all our past Sins; and resolve, with DAVID, to lead a *new* Life; whereby we may have *Forgiveness*; and obtain *Admission* into CHRIST's glorious *Kingdom*, where all our *Tears* will be wiped away.—*Rev.* vii. 17.

(—Vide *Psal.* vi.—which seems to have some Connection)

The P R E C E P T.

{ Touch me, O LORD, that I in Tears relent
As DAVID did, and of my Sins repent :
Guide Thou my Heart, according to Thy Will,
And let Thy Spirit my Soul with Comfort fill. }



On P S A L M LII.

HOLY DAVID, in this *Maschil*, or *Psalms* of *Instruction*, describeth ¹ the arrogant *Tyranny* of his Adversary *Doeg*, *Saul's* chief Shepherd; whose Flattery so raised the Fury of his wicked *Master*, that he caused *Abimelech*, and eighty-five innocent *Priests* to be slain. He then ⁵ foretels his Destruction; and encourages the *Faithful* to trust in GOD; who ⁶ should rejoice at his Downfall, and terrible End. He likewise ⁷ exhorteth all to take Notice of his *foolish Confidence*; and what his *Riches*, *Pride*, *Flattery*, and *Malice*, had brought him to: And as GOD would ⁸ preserve the *Faithful* for ever, he trusteth wholly in Him, and ⁹ sings *Praises* to His Name.

(—Vide *Psal.* xlix.—58.—)

This *Psalms* sets forth the very Nature of *Antichristians*, who would overturn all the *Laws* of *Christianity*, seduce the People to all Manner of Wickedness, and place themselves to be adored as Gods, if it were in their Power. It also shews how careful *Princes*, and others, ought to be in giving Credit to flattering, deceitful Villains; that they do not wrongfully destroy the People of GOD; especially the *Pastors* of the Church; by hearkening to their malicious Stories, &c. Let these wicked Wretches *Lives*, and terrible *Ends*, be a Warning to all that are in

in Power; not to trust in their *Riches*, but in GOD; lest the like heavy Judgments fall on them: For such abandoned Wretches have been the Cause of so many *Massacres* amongst the Christians. *From Popery and Slavery, Bloodshed and Knavery, Libera nos Domine.*

The PRECEPT.

{ *They that refuse the LORD for their Defence,
And, in vain Riches, place their Confidence:
How vain's their Trust, whose Riches fade away,
Whilst just Men's Hope in CHRIST will ne'er decay?* }

N. B. This Psalm was written on *Doeg's* going to *Saul*, to tell him that *DAVID* was come to the House of *Abimelech*, and probably *Psal. lvi.*

(—Vide 1 Sam. xxi. 1. 10.—xxii.—1 Kings xxi.—)



On PSALM LIII.

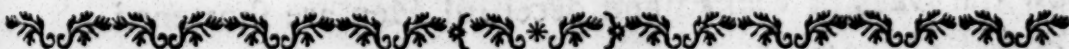
THIS *Maschil*, or *Psalm of Instruction*, holy *DAVID* inscribed to him that excelleth on the *Mabalath*, a Wind Instrument, the same as *Nebiloth*; or a *Tune* so called; wherein he sheweth (from his Thoughts on *Atheism*) the crooked *Nature*, *Cruelty*, and *Punishment* of wicked Men; although they dreaded nothing, nor was the *Fear* of GOD before their Eyes. He then *prayeth* to GOD for the Deliverance of the Righteous, that they may rejoice, and *Praise* GOD for the same.

(—Vide *Psal. xiv.*—*Rom. iii. 10.*—)

The PRECEPT.

{ *Keep me, O LORD, from such as do blaspheme
Thy mighty Power, and do despise Thy Name:
Thy promis'd Aid, O LORD, will me rejoice,
And, to Thy Praise, exalt my singing Voice.* }

N. B. This Psalm being the very same as Psalm the xivth, excepting one Verse, I refer you to the Note thereon.



On PSALM LIV.

WE have here another *Psalm of Instruction*, from holy *DAVID*, inscribed to him that performed best on the *Neginoth*. The *Author* being brought into great Danger by the

the *Ziphims*, who discovered to *Saul* where he was, ¹ begs of GOD to *save* him, and ⁵ to destroy his Enemies; promising ⁶ Sacrifice and free Offerings for so great a Deliverance; ⁷ which then he obtained by the *Mercy* of GOD.

(—Vide 1 Sam. xxiii. 19.—)

This is another *Example* of Mens *Treachery*, and GOD's *Mercy*; shewing how the *Righteous* fall often into *Perils* and *Dangers*, although they are in GOD's *Favour*, only to try their *Integrity*; and again, how wonderfully they are *preserved*, by the *Mercy* of GOD, on Account of their *Faith* and *Constancy*; while the *Wicked* fall into *Destruction*, and are cut off. Hence let all *Hypocrites* fear and tremble, and reform their *Lives* and *Actions*: Whilst godly Men rejoice in the *Favour* and *Love* of GOD.

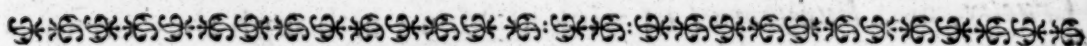
(—Vide Psal. xxxiii. 1.—)

The P R E C E P T.

{ Though cruel Tyrants hourly on me rise,
Me to destroy; and do the LORD despise:
GOD, as He promis'd, by the Just will stand,
And safely guard the Cause they have in Hand. }

N. B. This *Psalm* was made when the *Ziphites* came to deliver *DAVID* to *Saul*.

(—Vide 1 Sam. xxiii. 19. 24.—or else 1 Sam. xxvi. 1.—)



On P S A L M LV.

1023. **T**HIS is a *Maschil*, or *Psalm* of *Instruction*; and inscribed to the best *Player* on the *Neginoth*; wherein holy *DAVID* being in great *Heaviness*, ¹ prays to GOD for *Audience*, in ² his sad *Dejection*; complaining ³ not only of the *Cruelty* of *Saul*, but ¹² of the *Falseness* of his familiar *Acquaintance*. He then ¹⁵ begging of GOD to destroy them; most ardently promiseth himself ¹⁷ to *serve* GOD; being ¹⁸ well assured that He will *then* have *Pity* on him, as well as He hath had in *Times past*; ²² setting forth the *Mercy* and *Grace* of GOD, by his *Faith*, as if he had obtained his *Request*: And ²³ shews how the *Days* of wicked and deceitful Men are *shortened*.

(—Vide 1 Sam. xxiii.—2 Sam. xv.—xvi.—xvii.—xviii.—* 2 Kings vi. 16.—Psal. xxxiv. 7.—)

My *Author's Complaint* in this *Psalm* is worthy to be observed, by Reason it is an unparalleled Piece of *Deceit* and *Villainy*; for what could be more cutting to any one, than to have one's own *Son*, and chief *Counsellor*, with many other familiar *Acquaintance*, to contrive to take away one's *Life* wrongfully!—This was

holy

holy DAVID's real *Case*; for *Ahitophel*, that had been his chief *Counsellor*, his *Bosom Friend*, and knew the very *Secrets* of his *Mind*, on all *Occasions*, had so drawn away his Son *Absalom*, (as well as many others of his *Friends*,) that they hourly fought his *Life*: Therefore he had great *Reason* to pour out his *Prayers* unto *GOD* as he did, when his very *Life* lay at *Stake*, had he fell into the *Hands* of such desperate and cruel *Men*; whose miserable *Ends* proved his *Prophecy*, and shewed the *Success* of his *Confidence*; and the *Mercy* of *GOD* to him testified His *Promise* in saving the *Righteous*, that His *Glory* might appear to all the *World*: Meaning * that the very *Angels* then fought, and were with him.

The P R E C E P T.

{ *Though wicked Men do strive to harm the Just,*
Vain is their Hope, in GOD they have no Trust:
But righteous Men, that on the LORD depend,
Are safe from Foes, whilst GOD's their mighty Friend. }

N. B. This *Psalms* was probably made on the *Intelligence* he had received of his *Enemies*; with the *Plot* that *Hushai* had laid against *Ahitophel's* Counsel: the *Wickedness* perpetrated in *Jerusalem*, alluding to *Absalom's* Conspiracy; foretelling the *Event* of himself, and them that followed him over *Jordan* in the *Rebellion*. (* See the *Scriptures* above quoted.)

On P S A L M LVI.

OUR holy *Author*, DAVID, inscribes this *Psalms* to the chief *Musician* upon *Jonathelem-rechokim*, or to him that could play best on the *Micklam*; and, (being brought before *Achish*, King of *Gath*,) ¹ greatly complains of his *Enemies*; and ² earnestly makes his *Supplications* to *GOD* against their *Treachery* and *Violence*. He then ³ rejoicing, and trusting in *GOD*, promiseth ¹² to perform the *Vows* he had taken upon him: *i. e.* never to forget his *GOD*.

* (—Vide 1 *Sam.* xxi. 10. 14.—1 *Sam.* xxxi. 10.—2 *Sam.* xxi. 12.—)

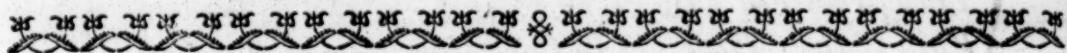
We see from this *Psalms*, that DAVID is still resolved to *Praise* *GOD* in His *Church*, though he was just then chased away from it, into a strange *Country*; where he was as one dumb, amongst his *Enemies*; who could content themselves with nothing but his *Life*. But, as *GOD* has always *Mercy* in *Store* for the *Righteous*, He never fails to deliver them out of the *Hands* of the *Wicked*, when they trust in Him. If we but consider the *Dignity* of the *Person* of DAVID, and how he, (without any *Fault*,) was cast into such a miserable *Condition*; it will shew us a singular *Example* of true *Piety*, *Patience*, *Meekness*, *Constancy*, *Truth*, and *Righteousness*. Therefore, let us, (with him,) rejoice in *GOD* because of His *Word*; who hath, (by the *Merits* of His Son *JESUS CHRIST*,) delivered our *Souls* from *Death*, and our *Feet* from falling; let us pay our *Vows* in the *Presence* of *GOD*, and sing *PRAISES* to His *Name* for ever.

(—Vide *Psal.* xxxiv. 13 —)

The PRECEPT.

{ I'll glory in Thy mighty Word, O GOD!
 And will, with Joy, declare Thy Name abroad :
 To Thee, O LORD with thankful Voice I'll sing,
 And daily Praise Thee, O my GOD and King ! }

N. B. Probably this *Psalm* was written at the same Time as *Psalm* the xxxivth; when DAVID feigned himself mad, before Achish the King, to make his Escape out of his Hands. See the Scriptures above quoted *.



On PSALM LVII.

THIS *Psalm* was inscribed to the chief Musician upon *Al-taschith*, or the best *Player* on the *Michtam*, or a *Tune* so called. Holy DAVID being in the *Desart* of *Ziph*, where the Inhabitants did betray him; and at length in the Cave with *Saul*, ¹ calleth upon GOD with a full Confidence, to have *Mercy* on him, and ³ take his Cause in Hand, according to His Promise: And ⁷ shews His *Glory* both in *Heaven*, and on *Earth* against his cruel Enemies. Then he sheweth ⁹ that his *Heart* was always in Frame to Praise GOD; promiseth ¹¹ to perform it in the Heathen Lands; shewing, ¹² that as GOD's *Mercy* aboundeth above the Heavens, so would he, ¹³ that His *Truth* should be known over all the Earth.

* (—Vide 1 Sam. xxiv. 4. 20.—)

From this *Psalm* we may infer, that all Things are under the *Power* and *Will* of GOD, that His *Promise* is sure, and that He will assuredly deliver His People, that His *Name* may be glorified; and not suffer the Wicked to overcome the *Righteous*, lest His *Power* be held in Contempt. We also see how ready holy DAVID was to Praise GOD; and how he called his *Heart*, (meaning his Joy or *Glory*,) and his *Lute*, (meaning his *Tongue*,) and *Harp* to Praise GOD; shewing that he would not only Praise GOD with his *Voice*, but with his *Heart* also: Importing thereby that GOD's *Mercies* did not only appertain to the *Jews*, but to the *Gentiles* also. So let us Praise His Name, daily, among the People; and SING of His *Glory* among all Nations.

(—Vide *Psal.* cviii. 4.—)

The PRECEPT.

{ Under the Shadow of Thy mighty Wings
 I fix my Hope, O LORD, Thou KING of Kings !
 Thy Mercy, LORD, above the Stars ascend,
 To Praise Thy Name, my Songs shall never end. }

N. B. This *Psalms* is much to the Purpose of the former, only this seems to be that *Deliverance*, in the Care, and Assurance of the *Kingdom* to him at the very last. Also the xciiiid *Psalms* is on this his Acquittance from Imputation of *Treason*, and Assurance of the *Kingdom* from *Saul's* own Mouth, &c. *

On P S A L M LVIII.

OUR holy *Author*, DAVID, inscribes this *Psalms* to the chief Musician upon *Al-taschith*, or to the best Performer on the *Michtam*, or a *Tune* so called; wherein he¹ describeth the Malice of his own Enemies, as well as *Saul's* Flatterers; ³ who both openly, as well as secretly, sought after his Life, and many others. He then⁷ appeals to GOD for Judgment on the Wicked, shewing¹⁰ that the Righteous shall *rejoice* at their Punishment; and that their Destruction shall be to the *Glory* of GOD, whereby His Judgment is made manifest.

(—Vide *Deut.* i. 17.—*Prov.* xxi. 15.—*Eccles.* xii. 14.—)

Here holy DAVID painteth all wicked and corrupt *Judges*, in their own proper Colours. For *Saul* having called all his *Council* of State together, (to put a better Face on his Hatred against DAVID, who was absent,) he so procured his own wicked Ends, as to have him *condemned* as a public Enemy, though he was innocent of all they laid against him. From this it appears, that there are seldom any greater *Injuries* committed, than those that oppress under a false Cloak of *Law*, or pretended *Religion*; by Villains who *pretend* to be over-much righteous, when they have not the Fear of GOD before their Eyes. My *Author* well knew the Nature of such wicked People; and that what they had conspired *secretly*, they would not be ashamed to execute *publicly*; for which Reason, he very justly in the Name of GOD, and as a *Prophet*, pronounceth *Sentence* against them; as allowed by GOD himself. He also herein useth such *Similitudes* as are agreeable to such ambitious, covetous, and deceitful Men; whose chief Purpose is to set themselves *aloft*, and also their Children after them, by such-like wicked Practices; for which Reason GOD cuts them off in their wicked Courses, and their Posterity, either by consuming them by a little at a Time, or by a sudden Rage, to the Joy of His *People*, and His own Glory.

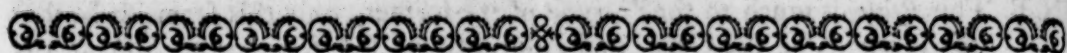
(—Vide *Psal.* xxxvii. 38, 39.—xlix. 13. 19.—)

The P R E C E P T.

{ Let Judges justly bear the poor Man's Cause,
No Bribes receive, nor deaf to righteous Laws :
On partial Judges GOD will Vengeance take,
But righteous Men he never will forsake. }

N. B. This *Psalms* was written on that unjust and cruel *Sentence* and *Execution* done by *Saul*, and his Attendants, in destroying the City of *Nob* and the *Priests*.

(—Vide 1 *Sam.* xxii.—)



On PSALM LIX.

THIS *Psalm* holy DAVID inscribed to him that excelleth upon *Al-taschith*, or the best Player on the *Michtam*; wherein, ¹ being in great Danger of being slain, he prayeth earnestly to GOD to *save* him from his Enemies Fury; because ³ he was intirely *innocent*; desiring ⁵ GOD to destroy all such evil and malicious Men. He then ¹⁶ *sings* of *Mercy* and *Power*, in preserving him; and for delivering him safe out of the Hands of his Enemies.

(—Vide *Psal.* xvi.—)

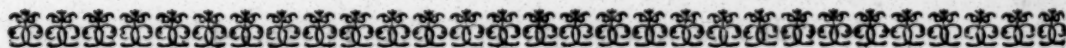
This *Psalm* has some Coherence with the foregoing one, relating to his cruel Enemies; he being now in *Bed*, and his *House* beset, (by the Command of *Saul*,) was that very Night to be murdered, had not his *Wife*, *Michal*, let him out at the Window, down the Wall, to make his Escape out of their cruel Hands: From which we may infer, that a very weak Policy will disappoint and defeat the Designs of the Wicked, when GOD is on our Side. And though He often suffers the Wicked to oppress the Righteous for a Time, yet He never fails to *preserve* them in the End; and to bring Destruction on the Enemies of GOD's *Church* and *People*; to manifest His *Truth* and *Glory*: For which Reason, we must wait with *Patience*, under all Manner of Wrongs, till GOD, in His good Time, shall think fit to deliver us.

* (—Vide *1 Sam.* xix.—*Psal.* v.—)

The PRECEPT.

{ LORD, *without Cause*, my Foes would me devour,
 { Save me, my GOD, Thou art my Fort and Tower :
 { Confound my Foes, O LORD, I'll sing to Thee,
 { For why? Thou art a loving GOD to me.

N. B. The above Note, and Scriptures, shew on what Occasion this *Psalm* was written; if you have Recourse to the said *Sacred History*, as above quoted *.



On PSALM LX.

HOLY DAVID being now made *King* over *Judab*, after many Victories; ¹ sheweth by evident Signs, that ⁴ GOD *elect*ed him; assuring the People that ¹¹ He would *prosper* them, if they approve the same: And earnestly *prays* unto GOD to *finish* what he himself hath *begun*; on which holy DAVID wholly trusted, and ¹² greatly triumpheth, &c.

* (—Vide *2 Sam.* viii.—*1 Chron.* xxiii.—)

This

This *Psalms* was inscribed to the best *Players* on the *Chusban-eduth*, &c. We may here learn, by this *Psalms of Prayer*, which is wrote in the Name of the *People*, that though the *Church* and *GOD's People* may seem, at some Times, to be utterly lost, (as it came to pass in the Time of the *Judges*, and when *Saul* was slain;) yet *GOD* is always mindful of His *Covenant* and *Promise*; by raising up the *Banner* of His holy *Word* more high at last than before; thereby stirring up Men to more heroic Spirits. The *Battle* our *AUTHOR* had with the *Affyrians*, and the *King of Zobab*, whom he overcame, and all the *People* that were then about him, (as he had before prophesied,) is shewn by the Spirit of this *Psalms*, wherein he says, he should divide *Shechem*, and measure out *Succoth*; that *Manasseh* should be his, and *Ephraim*, because it was a Place strongly peopled; *Judah* should be his Law-giver, because it was the *Tribe* where his *Kingdom* should be established; *Moab* and *Edom* should be in Subjection to him; and that *Palestine* should seem to be glad of him, though he knew they flattered and dissembled with him. Let us now take Notice, that all these *Actions* are rather to be applied to the *spiritual Enemies* of our *Church*, than to *Armies* that fight with outward Weapons; and that it is *GOD* alone, that defends us, and our *Church*, from all *Enemies*.

(—Vide *Psal.* xlv.—)

The PRECEPT.

{ *Leave us not, LORD, our righteous Cause maintain;*
The Help of Man is only weak and vain:
In Thee I trust, O GOD, Thou canst tread down
Our mighty Foes, and us with Glory crown. }

N. B. This *Psalms* seems to be wrote when *DAVID* fought against *Aram Nabaraim*; and against *Aram-Zobab*; when *Joab* returned and slew 12,000 in the Valley of Salt. *Psal.* xlvth was wrote at the same Time*.



On PSALM LXI.

THIS *Psalms* holy *DAVID* inscribes to him that performeth best on the *Neginoth*; wherein he¹ earnestly begs to *GOD* for *Audience*; and³ that He would *protect* him now, as at other Times. He then, confirming himself in his *Kingdom*, promiseth perpetual *Praises* to Almighty *GOD*.

* (—Vide 2 *Sam.* viii. 3. 5.—*Gen.* xv. 18.—*Exod.* xxiii. 31.—1 *Kings* iv. 20. 23.—)

DAVID being now in *Exile*, and driven from his *Church* and *Friends*, or in Danger of the *Ammonites*, and his Son *Absalom* pursuing him; was probably the Occasion of this *Address* to *GOD*; from which we may infer, that as there is always a continual *Battle* betwixt the *World* and the *Saints* of *GOD*, even so is the *Saints Hope* nourished by the continual Remembrance of the *Mercy* and *Providence* of *GOD* over them; Whose *Promise* is never changeable in preserving them. Holy *DAVID* here promiseth himself the *Kingdom*, and everlasting *Life*; which is promised to the *Righteous*, in like Manner; it being referred here, by the Prophet, to the

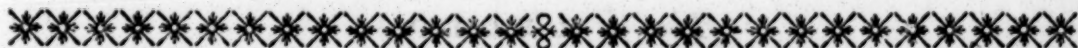
Kingdom of CHRIST, Whose Kingdom is not of this World; as is applied by the Angel Gabriel, &c. This affordeth great Comfort to the People of CHRIST's Church, in their greatest Miseries; knowing, that, if the World be ever so much against them, CHRIST will be for them, and take them into His Kingdom, Whose Kingdom standeth by Mercy and Truth.

(—Vide James iv. 4.—Psal. lxxxix. 11.—cxxx. 11.—2 Sam. vii.—Luke i.—)

The P R E C E P T.

{ Save me, my GOD, when unto Thee I cry;
If Thou support'st, my Aid is always nigh:
Thy Truth, and Mercy, LORD, to me extend,
That I may Praise Thy Name, World without End. }

N. B. Probably this *Psalm* was wrote on his being far from *Judah*; when on the Expedition against *Hadadexer*, for the extending his *Empire* to the utmost Confine on *Euphrates*; as was promised, and compleated to *Solomon*. * See the *Scriptures* above.



On P S A L M LXII.

1048. **H**OLY DAVID inscribes this *Psalm* to his chief Musician *Jeduthun*; wherein he ¹ greatly professeth his Confidence in GOD, and ³ foretells the *Destruction* of his Enemies. He then shews ⁶ that GOD is his only *Salvation*; and ⁸ encourageth the GODLY to trust in Him; and ¹⁰ not in *Riches*, *Robbery*, nor *Oppression*; and ¹² that GOD is both *merciful* and *powerful*, and will reward all Men according to their Works.

* (—Vide 1 Chron. xvi. 41.—Ecclef. vii. 8.—)

They that keep this *Psalm* in Memory, and consider well the holy AUTHOR's Meditation therein, have a strong Defence against all Temptations. DAVID being cast from his Throne by the Conspiracy of his Son *Abfalom*, and compelled to fly, with a very few Men, beyond *Jordan*; was, from his sudden Change, tempted either to prove unlawful Things, or to fall into utter Despair. Under all this, he trusted in GOD with Patience, and constantly waited His good Time to help him; bearing all out with a lively and good Courage. From this Example we may infer, that, whensoever we undergo any grievous Temptation, we should never murmur against GOD, but rest on His Promise, and bear it patiently; for though DAVID was himself a KING, and chosen of GOD, yet he always called GOD his Strength, and trusted in Him: Whose godly Petitions should add Strength to our Faith, wherein we may be preserved from all cruel Enemies; knowing that CHRIST is both our Judge and Saviour, and will preserve the Righteous, and destroy the Wicked.

(—Vide 1 Theff. v. 14.—Psal. xxxvii. 7.—2 Pet. i. 6.—)

The P R E C E P T.

{ *Let me, O LORD, on Thy great Pow'r rely,*
Thou art my SAVIOUR, Glory, and my Joy :
In Truth, and Mercy, GOD doth all exceed,
And gives to all according to their Deeds. }

N. B. This *Psalms* has some Coherence with the foregoing *Psalms* of Prayer. See the *Scriptures* before quoted *.



On P S A L M LXIII.

DAVID, being in great Danger by *Saul*, in the *Wilderness* of *Judab*, *Ziph*, or *En-gedi*, ¹ declareth his earnest Desires to serve *GOD* again in the *Tabernacle*; shewing ³ that His *Mercy* and Loving-kindness was more dear to him than even *Life* itself. He then ⁴ promises to magnify *GOD* for His *Mercy* to him, Who ⁵ had filled his Soul with the *Marrow* of His *GRACE*; and ⁷ had kept him safe under the Shadow of His Wings. Then ⁹ foretelling the *Destruction* of his, and *GOD's* Enemies, sheweth ¹¹ that he himself, and all that were true to him, should rejoice at the untimely Ends of their Enemies; that *GOD's* Name might be glorified.

* (—Vide 1 *Sam.* xxiii. xxv.—2 *Sam.* xxiv.—)

This *Psalms* sheweth that, when our *Afflictions* are most dangerous, our *Constancy* and *Faith* ought to be strongest; and to call on *GOD* with more Fervency of Prayer, &c. *DAVID* being here suddenly cast down from his *Power* and *Dignity*, oppressed with *Hunger*, *Thirst*, and in Fear of his *Life*; yet, his Thoughts of *GOD* afforded him *Comfort*, in the Midst of these *Miseries*. And though nothing grieved him so much as his not having the Liberty to Praise *GOD* in the *Tabernacle*, as he was wont; and to hear his glorious *Worship* of *GOD* despised by his Enemies, who sought his *Life* without any Offence; yet we see how fervent his Desire was to be with his *Church*: He always having the *Worship* of *GOD* in his Mind; and contemplating thereon both Day and Night. The Remembrance of *GOD*, and His *Mercies*, afforded him more Pleasure than all the *Dainties* of the World; by Reason, he well knew *GOD* would deliver him, and his People; and that *Saul*, and all his wicked *Adherents* should come to untimely Ends; and that all that owned him as *King*, and were true to him, should rejoice with him, in the *Favour* of *GOD*.

The P R E C E P T.

{ *With fervent Zeal, O LORD, my Soul inspire,*
That I for Thee may have a true Desire :
And let Thy CHURCH be all my Soul's Delight,
And Precepts guide me ev'ry Day and Night. }

N. B. Pro-

N. B. Probably this *Psalm* was wrote by DAVID, when he abode in *Paran*, after he had spared *Saul*, silenced, and convicted him; and was himself justified and comforted by the Words of *Saul's* own Mouth.—See the *Scriptures* above *.



On P S A L M LXIV.

IN this *Psalm* holy DAVID ¹ earnestly poureth forth his *Prayers* ² against the *Conspiracy*, ³ false Reports, and ⁴ *Slanders* of his cruel Enemies. Then ⁷ foretelling the *Punishment*, and Destruction of his Enemies, he shews, ⁸ that the *Just* shall rejoice at it; and that the same shall tend to the *Glory* of GOD.

* (—Vide 1. *Sam.* xxii. 8. 20. 22, 23, 24.—)

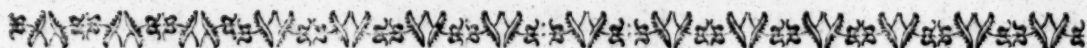
This *Psalm* evidently shews, that the Trust and Constancy of the *Righteous* is not in vain; and that DAVID did not complain of his cruel Enemies without a Cause; by Reason, what State *Jealousies*, *Accusations*, and *Plots* that were raised and harboured against him by cruel *Saul* and his *Affiliants*, were intirely groundless; nevertheless DAVID remained constant, and trusted in GOD, to the very End; Who never failed to defend him in his greatest Extremities, whilst his wicked *Co spirators* were brought down by the Power of GOD, in all their vain Attempts and Undertakings; which shews that GOD will never forsake the *Righteous*, though the Wicked be ever so inveterate against them; for they generally are caught in the Snares they lay for others; as the *History* of holy DAVID's Life makes manifest.

(—Vide *Psal.* xii. 3.—*Prov.* xxii. 22.—*Hof.* vii. 3.—*Rom.* i. 17.—)

The P R E C E P T.

{ Defend me, LORD, from Men of Pride and Spite,
Who hourly strive against my Soul to fight :
GOD wounds the Wicked with His mighty Dart,
And saves the Just, of pure and upright Heart. }

N. B. The *Scriptures* above quoted being compared with the Words of this *Psalm*, shew the *Occasion* on which it was written *.



On P S A L M LXV.

WE have here, by holy DAVID, ¹ a *Psalm* of *Praise* and *Thanksgiving* unto GOD by the *Faithful*, signified by the Names of *Sion* and *Jerusalem*; ⁴ for His *chusing*, ⁵ *preserving*, ⁶ and *governing* them; and ⁹ for His manifold *Blessings* and Increase

crease poured forth over the whole Earth: And especially to His Church and People.

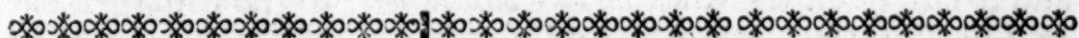
* (—Vide 2 Sam. xxiv.—1 Chron. xxi.—2 Sam. xxi. 1. 15.—)

We are here *first* taught, from this SONG of PRAISE, that the *Benefits* of GOD are never so well known, and acknowledged, as they are in His holy *Congregations*; where we, in public, *Praise* GOD for them, in the Midst of all the People: GOD having gathered His Church unto Himself, in which He will be *Praised*; and where He will also *hear* the *Prayers* of all the People, and forgive their Sins; and bless the whole *Congregation*, with His *Benefits*, and *defend* them. *Secondly*, That He doth maintain all the *Societies* of good Men, and *preserve* them in the Midst of all Dangers. And, *Thirdly*, He doth send from Heaven *Rain*, to water the Earth, which affordeth all Things in great Abundance for our Necessities in this Life, by His gracious *Liberality*; shewing thereby, that there is no Part, nor *Creature* in the whole World, but what is governed by His *Divine Power* and *Providence*: So that all are in *Duty*, and *Gratitude*, bound to *sing Praises* for all His gracious *Benefits*.

The P R E C E P T.

{ *The Field sets forth the Glory of the LORD,*
But, grows more fragrant in his holy Word:
LORD! as thy Drops do on the Earth distill,
So let thy Grace my Soul with Comfort fill. }

N. B. The *first* Part of this Psalm seems to hint the *Author's Sin* in *numbering* the People; the *Scourge* of it in the *Plague*; and the *Grace* of GOD in removing it, by *Sacrifice*, in the Place where he appointed the *Temple* should be. The last Part magnifies the Earth's *Plenty* after the *Famine* continued the three first Years of his Reign in *Hebron*. See the above *Scriptures* *.



On P S A L M LXVI.

HOLY DAVID, in this Psalm, ¹ exhorteth all Men to *Praise* GOD for all former *Deliverances*, and to behold and *meditate* on His wondrous *Works*; also to *Praise* GOD for His *Benefits* to the Church, and ⁷ setteth forth His Power against its Enemies. He ¹⁰ also sheweth how GOD hath delivered *Israel* out of Bondage, and sore Afflictions; and ¹⁵ promiseth *Sacrifice*. He then ¹⁶ sheweth what great Things GOD had done for him, and all *Israel*; and ²⁰ *Praiseth* GOD for the same, &c.

* (—Vide 1 Sam. xxiv.—1 Chron. xxi.—)

This Psalm, as well as many others, seems to be written for the continual Use of the Church, and for other private Occasions, in Order to remind the People of

of the wonderful Mercies of GOD, in preserving His People, in past Ages ; as well as to give Thanks for every hourly Benefit we now receive, as Occasion shall offer, whether in private, or in public. The Condition of the *Church* is also here described, shewing that it is intirely under GOD's Providence, (as well as the other Part of the World,) and is subject to many Dangers ; yet, as GOD always preserves the Faithful, it is their Duty to render Thanks and Praises to Him for all His Benefits ; forasmuch as we know, that, if we delight in Wickedness, He will not hear us ; but if we confess His Name in Righteousness, and Praise Him with a thankful Heart, He will receive us into His Glory. *Amen.*

(—Vide *Psal.* xxxiii. 1, 2, 3, 4.—)

The PRECEPT.

{ Bear well in Mind what GOD for Thee hath done,
To save thy Soul He gave His only SON !
O laud His Name, and never cease to sing
Due Thanks and Praise to CHRIST, our Heav'nly King. }

N. B. As the lxxvth *Psal*m was probably wrote on the Sacrifice in the Floor of *Ornan* ; this lxxvth was probably wrote for the Use of the People, at the same Time. See the *Scriptures* above quoted *.



On PSALM LXVII.

THIS *Psal*m of Prayer holy DAVID inscribed to him that performed best on the *Neginoth*. Wherein he ¹ prayeth GOD to have *Mercy* on the whole *Church*, give them His *Favour*, and to enlighten them with His *Countenance*, to the Enlargement of His *Kingdom* ; whereby ² His *Grace* might be known over all the World. He then ³ doubly ⁵ exhorts all *People* to Praise GOD, that ⁴ they may rejoice in the *Justice* of His *Judgment* and *Government* ; and ⁶ that His *Increase* may be on the Earth, as well as His *Grace* and ⁷ *Blessing* ; whereby all the *Ends* of the World should Praise Him.

* (—Vide 1 *Sam.* xxi. 24.—)

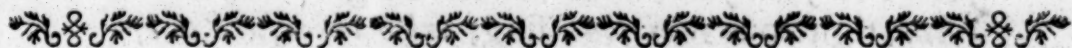
Our holy *Author* here attributeth all Things to the infinite *Mercy* of GOD, both His *spiritual Blessings* belonging to His *Church* ; and the *corporal Blessings* also ; which he desireth GOD to *continue* unto us, as well as the former. He also herein foretelleth the Spreading of the *Church*, under CHRIST ; and exhorteth all the *Godly* to give *Thanks*, and *celebrate* the *Praises* of GOD. This *Psal*m of Prayer should be generally used in the *Church*.

The

The P R E C E P T.

{ *Bless us, O LORD, with Mercy, Peace, and Love,*
That we Thy Laws may know, and well approve :
May Earth increase, and Thy great Name adore,
With Thanks, and joyful Praises, evermore. }

N. B, This *Psalms* was probably set forth before the *Ark* in *Sion*. See the *Scripture* above quoted *.



On P S A L M LXVIII.

IN this *Song*, or *Psalms* of *DAVID*, is ¹ shewed what *Power* *GOD* has over His *Enemies*, and ³ that the *Righteous* shall rejoice at their *Destruction*, because they are not only the *Enemies* of the *Church*, but of their *Salvation*. He then ⁴ exhorteth all *People* to *Praise* *GOD*, for his wonderful *Mercies*: And shews ⁷ that *GOD*'s *Favour* peculiarly belongeth to the *Church*, by His delivering them out of *Egypt*. He sheweth also ¹⁵ that the *Church* of *GOD* excelleth all other *Things* in the *World*, not only for its *external* Shew and *Grandeur*, but ¹⁶ for its *inward* *Grace* of *GOD*; because *GOD* Himself dwelleth there: And ¹⁷ that His *Promises*, *Graces*, and *Victories* do excel all the *World*. He then describeth the *Order* of the *Singers*, and *Instruments*, in the *Temple*, who daily sung *Thanks* and *Praises* to *GOD*, for all *Mercies* and *Victories*; desiring ³⁰ *GOD* to destroy the *Pride* of the *Mighty*, who ornamented their *Shoes* with *Gold*, and *Silver*, only to shine above other *Men*. He also ³¹ foretelleth the *Gentiles* coming from foreign *Lands* to the true *Knowledge* and *Worship* of *GOD*; shewing ³² that by His *Thunders* he will make Himself known over all the *World*, against the *Enemies* of His *Church*, for our *Salvation*.

(—Vide 2 *Sam.* viii.—1 *Chron.* xv.—*Eph.* iv. 8.—)

Our holy *Author*, being about to carry the *Ark* of the *Covenant* into the *Tower* of *Sion*, in great *Solemnity*, composed several *Psalms*, (by the *Inspiration* of *GOD*,) to inflame the *People* to *Praise* *GOD*. This *Psalms*, amongst others, was one, which is wrote very *majestic* and *eloquent*; wherein he does not only point to the *Matter* in *Hand*, but mystically means *CHRIST*, and the *Kingdom* of *Heaven*. An *Ark* was a *Chest*, ornamented with *Gold*, *Cherubims*, &c. which was the visible *Testimony* and *Representation* of the *Shechinah*, or *Divine Presence* of *GOD*, and His internal *Mercy*, *Blessings*, &c. and the mystical *God-head* of His Son *JESUS CHRIST*, that should come to put on our *Flesh*, and die for us. *Sion* meaneth the *Kingdom* of *Heaven*; and the *Ark* brought into it meaneth

meaneth *CHRIST's Ascension* into Heaven. The manifold temporal *Blessings* that *GOD* continually poureth upon us, and the *spiritual* and everlasting *Gifts* of *CHRIST* daily bestowed upon His Church, by the most holy *Ministry* and *Work* of the *Gospel*, are here likewise figured, and described; as appears more fully in the ivth of *Ephesians*, and the Book of *Hebrews*, by St. Paul, &c. &c.

The P R E C E P T.

{ If *GOD* arise, to take the Cause in Hand,
 { His Foes shall fall; none can His Might withstand:
 { But, righteous Men shall sing, with chearful Voice,
 { Of His great Mercy, and in Heart rejoice.

N. B. It is very probable this *Psalms* was penned amidst those *Atchievements* in the foreign Wars; when the *Spoils* of the Nations were dedicated to the *Service* of the Temple. 2 Sam. viii.



On P S A L M LXIX.

HOLY DAVID inscribes this *Psalms* to the best Performer on the *Shoshannim*; wherein he (*personating CHRIST* and all His Members) ¹ prayeth fervently to be delivered from his *malicious* and cruel Enemies; and ²² their cruel *Punishments*; shewing ²⁵ whereby such *Traitors* are accursed. He then taketh Courage, in his great *Afflictions*, and ³⁰ *Praiseth GOD*; which ³² was more esteemed than any other *Sacrifice* whatsoever; which afforded him great outward *Comfort*, under all *Afflictions*. He then ³⁴ exhorteth all Creatures to *Praise GOD*; and foretells the *Kingdom* of *CHRIST*, the Building of *Judah*; and where all the *Faithful*, and their *Seed*, shall remain, for ever and ever.

(—Vide *John* ii. 17.—*Rom.* xv. 3.—*John* xix. 28, 29.—*Acts* i. 16.—*Rom.* xi. 9.—*Mat.* xxvii. 48.—*Luke* i. 20.—*Rom.* xv. 3 —)

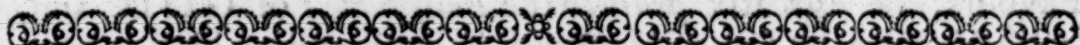
Herein DAVID's Zeal caused him to lament; either when he was offered to be driven out of the Court of Saul; or for his Son *Abalom's* Treachery against him. However the Occasion was, it is evident that holy DAVID wrote this *Psalms* more (by the *Spirit of Prophecy*) of *CHRIST* to come, than the Matter just then in Hand; pointing out *Judas*, and *CHRIST's* cruel Enemies, by *Example* of His own; which mystical *Interpretation* appears more clear in the above quoted *Scriptures*, in the *New Testament*. And as we know that all Members of the Body must be conformed unto the Head; so must we also conform to *CHRIST* and His Gospel, as long as our Church shall sojourn in this World, if we expect Happiness with *CHRIST* in the next.

The

The P R E C E P T.

{ Save me, O LORD, from Foes that would oppress
My guiltless Heart, and plunge me in Distress :
For, well I know, all such as do rely
On Thee, and CHRIST, their Souls shall never die. }

N. B. The xxiii and xlvth Psalms seem to have some Coherence with this
lixth, they all alluding to CHRIST, and His Church, &c.



On P S A L M LXX.

THIS Psalm holy DAVID composed to bring GOD's former Deliverances to Remembrance; wherein he earnestly prays to GOD to deliver him from his cruel Enemies; and² that they may be confounded and brought to Shame for despising him, &c. He then⁴ sheweth that the Righteous shall greatly rejoice; and all those that seek the LORD shall surely be comforted.

* Vide Psal. iv. 13, 14.—Mat. xxvi. 36.—)

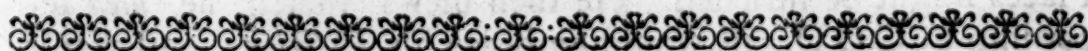
We are taught from this Psalm always to continue in Prayer, when under any Afflictions; and to bear all Things patiently till GOD, in His good Time, shall help us: And that the more our Enemies rage against us, the nearer they are to Destruction; and we to Deliverance. Hence we should never mock others when they are in Misery, lest the like fall on our own Heads; but, on the contrary, we should be sorry for their Afflictions, whether in Mind, Body or Estate; and do all we can to help them; forasmuch as our Saviour has promised, *Blessed are the Merciful, for they shall obtain Mercy, which GOD grant to us all.*

(—Vide Matt. v. 4. 7, 8.—)

The P R E C E P T.

{ O LORD of Hosts! help me, in Time of Need;
Confound my Foes, that they turn back with Speed :
In Thee I trust, let me Thy Glory sing,
And Praise Thy Mercy, O my GOD and King. }

N. B. Part of this Psalm is contained in Psalm the xlth. See the Scriptures above quoted * and the Note on the xlth Psalm.



On P S A L M LXXI.

1023. **W**E have, in this Psalm of DAVID, an Example of his Faith, by which, and by GOD's Promises, he prayeth to be delivered from his cruel Enemies: Shewing⁵ that as He had

had trusted in GOD always, even from his *Youth*, and had been preserved; he ⁹ humbly begs that GOD would not forsake him in his *Old-Age*; lest ¹¹ his Enemies should *taunt* him, and overcome him, when he had none to help him. He then ¹⁴ promiseth to *continue* his *Praises* more and more unto GOD, and ¹⁷ to *sing* of His Righteousness in his *Old-Age*, as he was wont in his *Youth*. Then ¹⁹ shewing what great Things GOD had done for him (and that He would still continue more of His Favours,) he ²² greatly *praiseth* the *Faithfulness* of GOD, and, (with his *Harp*,) ²⁴ *sings* of His *Truth*, in confounding his Enemies.

(—Vide *Psal.* xxv.—xxx.—xlii.—)

We may infer, from this *Psal.*, that GOD is always stedfast in His *Promise*, in *preserving* the *Righteous*. For though wicked *Ahitophel* had drawn away DAVID'S SON *Absalom* from him, and had conspired to take away his *Life*; yet GOD always delivered DAVID out of their Hands, and brought all his wicked Adversaries to miserable Ends. Hence, if we trust in GOD, as DAVID did, we need never fear what Man can do to us; and though they hurt our Bodies, GOD will preserve our *Souls*, if we trust in Him, and *Praise* Him from the *Ground* of our Hearts, for all the *Benefits* we receive from Him.

THE PRECEPT.

{ Defend me, LORD, Thou art my Strength and Stay,
Nor me forsake, when I with Age decay:
Comfort my Soul; my Songs shall Thee confess,
And daily Praise Thee in Thy Righteousness. }

N. B. This *Psal.* refers to the *Sacred History* in the *Second Book* of *Samuel*, Chap. xv, &c. &c.



ON PSALM LXXII.

1015. **O**UR holy *Author*, in this *Psal.*, ¹ begetteth for GOD'S *Judgment* and *Righteousness* to his Successor and Son, *Solomon*; whereby he might *judge* ² the People with *Equity*, and *defend* the Poor and Innocent; that by his *Justice* ³ all Places might be enriched. He then shews ⁵ that, if he *ruled* according to GOD, all would embrace his *Religion*; and that it shall endure ⁷ to all *Ages*, in *Righteousness*, *Peace*, and *Felicity*; and that ¹⁰ all Nations shall pay him *Homage*, and bring *Riches*: ¹⁷ That his *Name* and *Power* shall endure for ever; and that in GOD ¹⁹ shall all Nations of the World be *blessed*.

* (—Vide

* (—Vide 2 Sam. vii. 12, 13, 14.—1 Kings i. 32. 49.—1 Kings iv. 21.—Luke i. 31, 32, 33.—Zech. ix. 9, 10.—Matt. xxviii. 18, 19, 20.—1 Tim. ii. 2:—)

This was holy DAVID's *last Prayer* in the *Close* of his *Life*; which he left for his SON *Solomon*, as a precious *Jewel*, after he was crowned *King*; wherein were all Rules necessary for him to observe in his *Office*. And, seeing that this *Life* is but for a little while, he in this *Psalms* setteth forth (by his *own Kingdom* and his *Son's*) the *Person* of *CHRIST*, and His *Kingdom*; which was *promised* by the Angel *Gabriel*: A *Kingdom* not made with *Hands*, eternal in the *Heavens*; prepared for the *Church*, and *People* of *CHRIST*.—So *Blessed* be the *glorious Name* of His *Majesty* for ever, and let all the *Earth* be filled with His *Majesty*. Amen. Amen Here ends holy DAVID's *Prayer*.

The P R E C E P T.

{ LORD save the King, and him preserve in Peace,
To rule with Justice; and our Land increase :
And give us Grace, that we may freely own
The wond'rous Works that Thou for us hast done. }

N. B. * Vide the *Scriptures* above, which have *Respect* both to *Solomon*, and *CHRIST's Kingdom*.

End of the SECOND BOOK.

On P S A L M LXXIII.

THIS is a *Psalms* of *ASAPH*, who was one of the chief *Singers* * of holy *DAVID*; which *Prophet* herein teacheth (by ' his getting *Victory* of a great *Temptation*,) that ' neither the *Prosperity* of the *Wicked*, nor ¹⁴ the *Afflictions* of the *Godly*, ever ought to discourage the *People* from the *Worship* of *GOD*; but that it ought rather to *move* them more to *consider* *GOD's Providence*; and to *reverence* His *Judgments*, because ¹⁹ the *Wicked* vanish away; and ²⁴ the *GODLY* enter into *everlasting Life*: And, in *Hopes* thereof, he ²³ resigneth himself into *GOD Almighty's Hands*.

(—Vide *Psal.* xxxvii. 37, 38, 39, 40.—)

The *Author*, being here almost between *Hopes* and *Despair*, pauseth a while,—and at last considers, that *GOD*, for his *Promise* sake, would assuredly continue His *Favours* to the true *Godly*, and not to the *Hypocrite*; neither should the *Wicked* enjoy it, nor such as *glory* in their *Riches*, *Pride*, and *gay Apparel*; who *blaspheme* the *Name* of *GOD*, rail on His *People*, and esteem themselves above all other *Men*. This our *Author* learned from the *Holy Spirit*, by *Inspiration*, Who will always attend such as trust in *GOD*; and have a lively *Faith* in His *Mercies*. And, should the greatest Part of the *World* shrink from *GOD*, He promiseth always to defend them that wholly trust in His holy *Word*: And that, though their *Flesh* and *Heart* sink under the *Afflictions* of this *Life*, yet, before they

they leave this World, GOD has promised, to be *the Strength of their Hearts,*
by Faith; and *their Portion for ever.* Ver. 26. See 2 Chron. xxix. 30*.

The P R E C E P T.

*Though GOD is great, He's bountiful and kind,
To such as have a godly, honest Mind:
When all Things fail, CHRIST bath for them, in Store,
A heav'nly Crown; to last for evermore.*

N. B. This seems to be the *first* Psalm wrote on this Subject, while DAVID began first to be exercised with his *Afflictions*; and Saul prospered; and his overcoming the Temptation by going into the *Sanctuary*; his dwelling with *Samuel* better enabling him to endure all Sorts of *Afflictions*. See 2 Sam. xviii, xix, &c.



On P S A L M LXXIV.

IN this *Maschil*, or *Psalms* of ASAPH, is ¹ a grievous Complaint unto GOD of the Destruction and Desolation of the *Church* and true *Religion*; under the Names of ² *Sion*, *Temple*, *Sanctuary*, and *Altars*. He then trusting in the free *Mercy* and *Power* of GOD, by His *Covenant*, ¹⁰ beggeth for Succour at His Hands, ¹⁸ for the *Glory* of His *Name*, and for the eternal *Salvation* of His poor distressed Servants: Desiring ²⁰ the utter Confusion of his proud, haughty, and cruel Enemies, that His People might *rejoice*, and *Praise* His Name.

* (—Vide *Dan.* ix. 4.—*Zach.* i. 12, &c.—)

As the *Punishment* and Destruction of an Enemy is generally the *Deliverance* of the People that are afflicted and distressed, they should always join their *Deliverance* with GOD's *Mercy, Power, and Glory*, Who was the *AUTHOR* of it. And as *Vengeance* only belongs to GOD, and not to Man, therefore, He destroys the Wicked, to maintain the *Truth* of His *Word*, for His *Glory* and *Honour*; that His wicked Enemies may neither hurt His *Church* nor *People*; nor *blaspheme* His Name, despise His *Mercy* and *Power*, nor hinder His *People* in their *Worship* and true *Religion*, due to His holy Name. Our *Author* also herein hints the great Oppressions of the Church, either by the Tyranny of the *Babylonians*, or of *Antiochus*; and prayeth to GOD to deliver them; though the Yoke was laid on them for their Sins, &c. And, though the *Church* of GOD is often exposed as a Prey to the Wicked, we may be so well assured, that He will never lose His own Right, nor forsake His *People*; but will deliver them in His own due Time, if they remain *constant* to Him; for He will always preserve the *Godly*, and bring down the Wicked to the Ground.

(—Vide *Psal.* cxlvii. 5, 6.—)

The P R E C E P T.

{ *Arise, O LORD, and all Thy Foes deface,
That do despise Thy Church, and Holy Place :
Thou, LORD, art King ! Thou by the Just dost stand,
Thy Mercy's known to ev'ry Age and Land.* }

N. B. Some are of Opinion that this Psalm must be composed by *Daniel*, towards the End of the *Captivity of Babylon*. And, very possibly, the *Intercession* of *CHRIST* for His Church is herein figured ; (that *Angel* of the *Covenant* ;) and that this was, at that Time, wrote for their Use ; whether the *Author* was *David*, *Daniel*, or *Asaph* *.



On P S A L M LXXV.

I N this Psalm of *DAVID*, directed to *Asaph*, or to the chief Musician *Al-taschith*, ¹ the *Author* greatly exhorteth the Faithful to Praise the Name of the LORD with him, for his wonderful Promotion to the Kingdom ; shewing ² that he would judge righteously, and ⁴ be a Terror to the Wicked. He sheweth also, ⁶ that all Promotion cometh alone from GOD ; that ⁹ he will sing Praises to His Name for ever ; and ¹⁰ that wicked Men shall be utterly thrown down ; and the Righteous be exalted to Honour.

* (—Vide 2 Sam. ii, iii, v.—)

Herein is a Figure of the mighty and invincible Power of GOD ; Who is the Author and Governor of all just Policy and Kingdoms. Here are also two principal Duties relating to Magistrates, viz. to be a Terror to those that do Evil, and encourage those that do Good ; that the Glory may be given to GOD, Whose Providence ruleth over all the World. The Wrath of GOD is here compared to a Vessel of Wine, whereby the Wicked become so drunk, that they at last come to the very Dregs ; which utterly destroys them ; whilst the Righteous are preserved, and raised to Promotion and Honour.

(—Vide Psal. lvii. 1, 2, 3.—)

The P R E C E P T.

{ *The LORD is Judge, and just are all his Ways ;
He puts down one, and doth another raise :
I'll bless His Name, and His great Pow'r adore,
And celebrate His Praise, for evermore.* }

N. B. That whether this Psalm was composed by *DAVID*, and delivered to *Asaph*, or by *Asaph* himself, it is uncertain. But it appears most proba-

bly to be written by DAVID himself, when he reigned in the City of Hebron, and was ready to receive the Kingdom of the whole Nation, by the Consent of all the Tribes: Or when Abner came peaceably to consult about removing the Remains of the Kingdom of Saul unto DAVID; else when it was performed by the ten Tribes themselves, after the Murder of Iſh boſbeth. * See the Scriptures above quoted.



On PSALM LXXVI.

YOU have here another *Psalm*, or *Song* of ASAPH, directed to the chief Performer on the *Neginoth*; wherein is ¹ set forth the *Power* of GOD, and ⁴ His mighty *Defence* ² and *Care* for His People in *Jerusalem*, by the Destruction of Sennacherib's Army. He then ¹¹ exhorteth all the *Faithful* to thank and *Praise* GOD for the same; seeing He hath dealt so lovingly with His People.

* (—Vide *Psal.* xlv. 1, 2, 3, 4. 11.—)

We may infer from this *Psalm*, that GOD is able at all Times to *revenge* all Wrongs done to His Church and People; by Reason, all the Enemies thereof are not able to bring their Designs to pass, when GOD takes it in Hand to defend His People; for then are all the *Counsels* and *Enterprises* of Tyrants but foolish and vain. Herein are the *Gentiles* convinced, taught, and converted, and that from the *Wisdom* which CHRIST himself said, viz. *Divine Wisdom cannot be perceived of Flesh and Blood, without the Knowledge of the true GOD, &c.* So that the true Church may easily be known from all others, seeing that the false one is only feigned by Hypocrites, and tendeth only to Folly and Ignorance.

(—Vide *Matt.* xvi. 17.—1 *Cor.* xv. 50.—)

The PRECEPT.

{ Through all the World the Name of GOD is known;
CHRIST loves the Just, that His Salvation own:
Both Life, and Death, are in GOD's mighty Pow'r;
To save the Righteous, and His Foes devour. }

N. B. The xlvth *Psalm* was probably wrote on the same Occasion as this; it having some Coherence with it; which see *.



On PSALM LXXVII.

OUR Author, DAVID, directeth this *Psalm* to his chief Musician Jeduthun; wherein, in the Name of the Church, he rehearseth the Greatness of his Afflictions, and his grievous Temptations.

Temptations. Then ⁶ calling to Mind his former *Conversation*, and ¹¹ the continual Course of GOD's *Works* in mercifully preserving His Servants; he fully ¹⁵ confirmeth his *Faith* against the like Afflictions and Temptations.

* (—Vide 2 Sam. xviii. 33.—xix. 1.—Psal. xxxix. lxii.—)

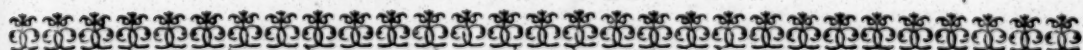
This precious *Psal*m teacheth, whensoever we undergo any grievous *Affliction*, or *Temptation*, to apply ourselves to *Prayer* and *Meditation*; till GOD, in his good Time, shall relieve us; and to call to Mind what great and marvellous *Works* He has done for His *Church*, and chosen People; which will afford us Comfort, in the Midst of our Afflictions. It also shews, that *Faith* and good *Works* are our only Anchor to trust to, in the Midst of all Storms and Dangers; and that as GOD brought His Children through the *Red Sea*, and turned the Waters again on their Enemies, so will He, in like Manner, destroy all the Enemies of His *Church*; and take His *chosen* People into the Kingdom of Heaven.

(—Vide Exod. xiv. 28, 29, &c.—)

The P R E C E P T.

{ *To think on Thee, O LORD, my Heart incline ;*
Teach me Thy Precepts, and Thy Laws divine :
For, Thou the Righteous guard'st on ev'ry Side,
And, as a Shepherd, dost them rule and guide. }

N. B. Probably this *Psal*m was composed after many *Mercies* received; and in some extreme *Distresses* following; from the *Mercies* declared, *Prayers*, and GOD's hearing him: *Viz.* as when he was in *Exile*, and had the fresh Tidings of his Son *Abfalom's* Death, &c. * See the above *Scriptures* quoted. Some say this *Psal*m was wrote by *Asaph*, and not by DAVID; but which was the right *Author*, it is not well known; neither is it very material, if it was known, since the Matter thereof is *instructive*.



On P S A L M LXXVIII.

THIS *Maschil*, or *Psal*m of *Instruction*, was, by our holy DAVID directed to *Asaph*, wherein GOD's People are ¹ exhorted to *learn*, *teach*, and *keep* His *Law*; to trust in GOD, and ⁴ remember His mighty *Works*, ¹² in bringing their Fathers through the *Wilderness*, and ¹³ the *Red Sea*. ²⁴ How He rained *Manna* for them to eat, and ²⁵ fed them with the Bread of *Angels*: ³⁶ And how they were false, and flattered GOD, yet He considered they were but *Flesh*, and forgave them. ⁴² They then rebelled against GOD, and forgot His *Mercy*; so that ⁴⁴ He sent His Judgments on *Egypt*, and in *Canaan*, where ⁵⁶ they

⁵⁶ they rebelled afresh, and ⁶⁵ were punished; until ⁶⁷ GOD again vindicated them, and ⁶⁹ built His *Sanctuary* among them; and ⁷ set DAVID, and His *Posterity*, to *guide* and rule over hem, being the Tribe of *Judah*, whom GOD loved.

—Vide *Deut.* vi. 7.—*Exod.* xiv. 21. 24.—xvii. 6.—*Numb.* xx. 11.—*Psal.* cv. 6.—*Numb.* xi. 1.—*John* vi. 13.—*Wisd.* xi. 4.—1 *Cor.* x. 4.—*Gen.* xlix. 3.—*Josh.* xi. 6.—xiii. 6.—1 *Sam.* iv. 10.—)

From this excellent historical *Psalm* we see, in a few Words, the Effect of the *History* of the *Bible*, comprehending the Sum of GOD's *Mercies* and *Benefits* to His People, conveyed to the *Author* by the Inspiration of the *Holy Ghost*; in order that GOD's *Mercies*, on His chosen People, might never be forgotten, throughout all Ages to come.

(—Vide *Psal.* xxxii.—*Rom.* ii. 12, 13.—xvi. 25.—)

The P R E C E P T.

{ *In Times of Old, GOD's mighty Works were shewn,*
To Isr'el's Race, who did His Mercy own:
So let me, LORD, in Gratitude confess
Thy SON my Saviour, and my Righteousness. }

N. B. This *Psalm* was probably composed by *Solomon*, as a *Memorial* to the People, when he had established the *Worship* of the *Temple*: Commemorating the several *Passages* of *Divine Providence* respecting *Israel's Afflictions* in *Egypt*, until the Building of the *Temple*, for above 480 Years, &c. See 1 *Kings* vi. 1—2 *Chron.* iii. 1. and the *Scriptures* before quoted *.



On P S A L M LXXIX.

THE Psalmist ASAPH, in this *Psalm*, setteth forth, as it were, ¹ the grievous Complaints of the *Israelites* unto GOD, for what Oppression they had suffered, by the Enemies of GOD, in His *Temple*, *City*, and *People*. ² How they had destroyed them, and given their *Flesh* to the *Beasts* and *Fowls* of the *Air*; and ⁴ reproached them. ⁶ He then prayeth to GOD to pour out His *Wrath* on their Enemies, ⁸ to blot out their former *Iniquities*, and ⁹ to have *Mercy* on them; that ¹² their cruel Enemies might no longer terrify them; whereby they ¹³ might *Praise* His mighty Name, and *sing* of His *Glory*, for ever and ever.

* (—Vide *Jer.* x. 25.—2 *Kings* xxv.—2 *Chron.* xxxvi.—*Jer.* lii.—*Isai.* lxiv.—*Dan.* ix.—)

The *Author* herein sheweth what Extremities G O D often suffereth His *Church* and People to fall under, only to prove their *Faith* and Constancy; before He puts forth His Hand to deliver them; for herein their very Friends durst not bury the Dead, for Fear of their Enemies. And, although they were of the *Seed of Abraham*, many of them were quite degenerate, and their greatest Enemies; and laughed at their *Religion*. And, though, in Respect to G O D, they were justly punished for their Sins; yet, in Consideration of their *Cause*, they were unjustly murdered. But, what could they look for else but *Ruin*, and even *Death* itself, when they were *Captives* among such cruel Enemies? Seeing then we have now nothing to trust to, but the *Power* and *Mercy* of G O D, and the Merits of His Son, *JESUS CHRIST*; how ought we to remain in *Faith* and good Works; and to daily *Praise* His great and holy Name for all the *Mercies* and *Benefits* we receive at His Hands, in whom we *hope* for eternal Salvation.

(—Vide *Isai.* xliii. 11. 21.—)

The P R E C E P T.

{ LORD, give to me Thy saving Health and Grace,
Pardon my Faults, and all my Sins deface :
Then shall I Praise Thy great and mighty Name,
And teach all Nations to perform the same. }

N. B. Though on the Head of this *Psal* *Asaph* is called the *Author*, yet it was more probably wrote by either *Daniel*, *Jeremiah*, or *Zachariah*; after *Jerusalem's* Devastations and the Captivity of *Babylon* nearly expired; as *Isaiab* prophetically prayed and complained of, above 150 Years before those Things came to pass. * *Psal.* lxxiv. was on the same Occasion.—See *Dan.* ix.



On P S A L M LXXX.

Shemaiah, the *Author* of this *Psal* of *Prayer*, directs it to the chief Performer on *Shoshannim-eduth*, or to *Asaph*; wherein he ¹ imploreth G O D's Attention, and then ⁴ prays for Him to help the ⁵ *Miseries*, *Sufferings*, ⁶ and *Reproaches* of His *Church* and People; desiring Him ⁸ to consider their *first State*, when ⁹ His Favour shined towards them; and ¹² expostulates with His *Severity* towards them. He then ¹⁴ begs of G O D to return, and visit His *Church*, and ¹⁹ to re-establish it, and *finish* what He first begun; whereby His *People* might for ever call on His *Name*, and be *saved*.

(—Vide 1 *Kings* xiv.—2 *Chron.* xii.—)

This *Psal* was made as a *Prayer* for the ten *Tribes*, to call upon G O D for Mercy; and to move their Hearts to *worship* G O D rightly in the Place appointed; whereby all the *Tribes* and People might be joined together again. It

also shews that *Repentance* only cometh of GOD; and that none can call on GOD, unless they are *regenerate* by the *Holy Spirit*, and raised from Death to Life by the Merits of *JESUS CHRIST*: Whereby we obtain *Forgiveness* of our Sins, and everlasting Life.

The PRECEPT.

{ O LORD, *Whose Seat is in the Heav'ns above,*
Send down Thy Beams of MERCY, and Thy Love:
Direct our Hearts, we on Thy Aid rely;
Shew us Thy Face, and we shall never die. }

N. B. This *Psalm* was probably composed after holy DAVID's mighty Conquests, and the Temple built; and yet abiding for some great *Calamity* sustained; which was the *Invasion* and Pillaging by *Shishak*: It being a *Prayer* for the Church by *Shemaiah*; who prophesied its *Punishment* and *Mitigation*. * See the *Scriptures* above quoted.



On PSALM LXXXI.

THIS is said to be a *Psalm* of MOSES, directed to the best Performer on the *Gittith*, (an Instrument brought from *Gath*;) which *Psalm* containeth, ¹ An *Exhortation* to Praise GOD solemnly, with *Heart*, ² *Voice*, and ³ *Instrument*, for all His gracious *Benefits*, and Divine *Providences*. GOD Himself is here ⁸ said to call unto the People, to serve Him only as the true GOD; ¹⁰ naming His Wonders wrought in *Egypt*; and that their Lusts ¹³ and Perversenesses, which they gave themselves wholly up to, and their Enemies, had deprived them of the *Blessings* of *Canaan*.

(—* Vide *Exod.* xiv. 17.—xix. 20.—xxxii.—*Numb.* xiv.—)

This *Psalm* seems to be appointed for solemn *Feasts* and *Assemblies* of the People, to Praise GOD, and remember His Works. GOD is herein said to speak in Person to the People, because He is their only Guide; and that they are never able to give Him sufficient *Thanks* for their Deliverance from their corporal Bondage; and much less WE, for His *spiritual Deliverance* from Satan's Tyranny, and our Sins; by the Merits of His SON *JESUS CHRIST*. He also herein condemneth all false *Assemblies* that are not attentive to hear His WORD, and keep it; and obey not His Call in the *Holy Scriptures*; nor yet return *Thanks* for the *Benefits* He so freely bestows on them. Hence let us be always mindful of His Word, and obey His Commands in the *Holy Scriptures*; that our Names be not blotted out of the Book of Life; whereby we may, after this Life, enjoy the full Fruition of His holy Kingdom.

The P R E C E P T.

{ On solemn Days Praise GOD with one Consent,
And, to your Voices, join the Instrument :
By Jacob's Law, all should in Concert sing,
To Praise the LORD, and CHRIST, Our heav'nly King. }

N. B. This *Psal*m so plainly agrees with the *History* of *Israel*, in the *Wilderness*, and with the *Words* and *Phrases* in the *Scriptures* above-mentioned *, that they plainly shew *Moses* to be the *Author*, (and not *Asaph*, as some pretend) when they refused to go up against the *Canaanites*; and were all sentenced to abide in the *Wilderness*, &c. See the *Scriptures* above quoted.



On P S A L M LXXXII.

HOLY DAVID directed this *Psal*m to *Asaph*, wherein he sheweth ¹ That GOD is always present amongst *Judges*, *Magistrates*, and *Ministers* of the *Law*; and ² threateneth their *Partiality*: And exhorteth them all to *judge* righteously, and not *unjustly*; but to deliver the *Poor* and *Fatherless* from the Hands of the *Wicked*; desiring GOD to undertake the Matter and execute *Justice* Himself, when the *Law* is perverted.

* (—Vide 1 *Sam.* xxiv.—*Psal.* lviii.—)

We may infer from this *Psal*m, that every Man can *judge*, though he not *judgeth*, i. e. every one can judge of a Matter, but not judge rightly to do *Justice*; by Reason it too often happens, that *Thieves* and *Murderers* meet with *Favour* in Judgment, when the *Fatherless* and *poor* just Man's Cause is not heard; especially where *Bribery* perverteth Judgment. This is too often the Case, when *false Witnesses* are concerned; who will not only sell Men's Blood for *Gain*, but their own Souls into the Bargain: And that the *Poor*, for Want of Money, are little regarded, be their Cause ever so right —But, alas! no *Titles* nor *Honours* can screen such Wickedness from the all-seeing Eye of GOD, nor save them from the Almighty's just Judgment at the last Day; for they must render an *Account* of their Works as well as meaner Men. Then happy will they be that have *judged righteously*, and *suffered wrongfully*: For Vengeance is the LORD's, and He will surely repay it; and reward all Men according to their Works.

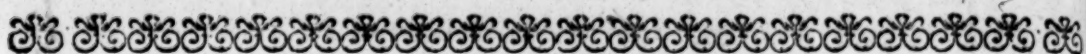
(—Vide *Psal.* xciv. 1. 15. 21. 23.—)

The P R E C E P T.

{ Let earthly Judges make not righteous Laws
A Trick for Gain, let Justice rule the Cause :
Protect the Poor, for GOD's impartial Eye
Surveys all Hearts, and will all Actions try. }

N. B. This

N. B. This *Psalm* seems to be DAVID's peaceful Appeal, or Conclusion, on the Occasion of *Saul's* unrighteous Judgment, and cruel Execution of the Priests *; as was also *Psal. lvi.* See the *Scriptures* above quoted



On PSALM LXXXIII.

Jehaziel directed this *Psalm* to *Asaph*, wherein (in the Name of the People of *Israel*) he ¹ earnestly prayeth unto GOD to deliver them from ² the haughty, ³ crafty, cruel, and general Combination of their Enemies, both ⁵ at Home, and ⁸ afar off; who imagined nothing but their Destruction. They ¹³ then desire that such wicked People might be stricken with the Storms and ¹⁴ Tempests of GOD's accustomed Wrath; whereby they ¹⁸ may know the Power and Glory of GOD.

* (—Vide 2 *Chron.* xx. 1. 14.—*Judg.* vii. 21.—iv. 15.—vii. 25.—viii. 21.—)

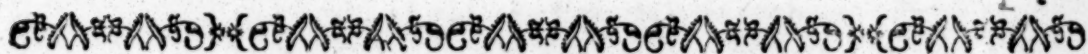
This *Psalm* was composed as a Form of Prayer against the Dangers of the Church in the Days of *Jehoshaphat*; shewing that the Wicked are GOD's Enemies, who shall surely be cut off; and that the Righteous are His chosen People, whom He hideth in secret, in His holy Tabernacle, to preserve them from all Dangers. The Wickedness of the *Ammonites*, and the *Moabites*, is also here described; who provoked other Nations to fight against the *Israelites*, although they were their Brethren. Hence we may see, that all who are confirmed to GOD, and trust in Him, are never utterly destroyed; and, where His true Church is, there He abideth also, Whose Glory is made manifest by destroying the Wicked, and His Mercy never fails to deliver the Just.

(—Vide *Dan.* ix. 9.—)

The PRECEPT.

{ When GOD does strike the Wicked with His Rod,
Feeling His Stripes, they own that He is GOD:
So purge me, LORD, from ev'ry secret Sin,
That I, through CHRIST, may sure Salvation win. }

N. B. The Matter of this *Psalm* is so agreeable to *Jehoshaphat's* Prayer in the *Scripture* above quoted *, that there can be no Dispute of *Jehaziel* being the Author.



On PSALM LXXXIV.

1023. **H**OLY DAVID directed this *Psalm* to the best Performer on the *Gittith*, for the Sons of *Korab*; wherein he ¹ greatly shews what ardent Desire he has to come again

again into the *Public Worship* of GOD in the *Tabernacle*, to join in His *Praises*, with the holy *Assembly* of the *Saints*. He then ⁴ shews the *Blessedness* of those that are in the *Worship* of GOD, and the *Happiness* they enjoy in *Praising* Him; and ⁶ greatly praiseth the *Courage* of the *People*, that pass through the *Wilderness*, to assemble themselves in *Sion*: Shewing thereby, ¹⁰ that the *Worship* and *Praises* of GOD, in the *Church*, are more valuable than all else the *World* affords; and ¹¹ that GOD's *Grace* is a sure *Shield* and *Defence* to the *Godly*; and that ¹² He will surely *blefs* all such as trust in Him.

* (—Vide 2 Sam. xix.—Psal. xlii.—Psal. cxxv.—)

Our holy *Author* herein shews that the *Church* is the only *Place* for the *Worship* and *Praises* of GOD; and although he was chased from it by cruel *Saul*, and his own Son *Absalom*, yet his *Heart* was always with them. He then, having no settled *Place*, thought the very *Birds* were better than he, in such *Cases*; yet he trusted in nothing but GOD, by whose *Mercy* and *Power* he learned to rule his *Life*. He sheweth also that though GOD's *People* pass through the *Valley of Baca*, or a *Wilderness* only of *Mulberry-Trees*, and are forced to make themselves *Wells* for *Water*, or dig *Pits*, yet GOD will never fail them: Which *Similitude* plainly shews, that nothing will hinder GOD's *People* from His *Church*, if they take *Delight* in His *Worship*; and that they will undergo any *Hardship* for *CHRIST*'s *Sake*; in *Hopes* that He will *increase* His *Blessings* more and more towards them; which is preferable to all the *Enjoyments* of worldly *Men*.

The P R E C E P T.

{ He's surely blest'd that doth in GOD delight,
Resorts to Church, and serves Him Day and Night:
For why? the LORD will sure His Flock defend,
And give them Joys that never shall have End. }

N. B. This *Psal*m was probably wrote when the xliid was, when DAVID was about returning to *Jerusalem*, after his quelling *Absalom*'s *Insurrection*. See the *Scriptures* above quoted *.



On P S A L M LXXXV.

THE *Author*, holy DAVID, composed this *Psal*m for the *Sons of Korah*; wherein he ¹ calls to *Remembrance* the mighty *Deliverance* of the *Israelites*; and acknowledges GOD's singular *Mercy*, in restoring them after the *Captivity*; whereby the *Work* of His *Grace* was completed. They then ⁵ complain of their long *Affliction*; and ⁷ beg of GOD to shew them

them *Mercy*; and ⁹ rejoice in the *Hope* of His *Promise*; with ¹² Assurance thereof.

* (—Vide *Exra* iv.—*Nehem.* iv. 6.—)

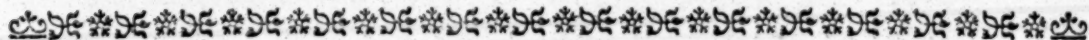
Herein is shewed that GOD's free *Mercy* was the Cause of their *Deliverance*; not only in withdrawing His *Scourge*, but in *forgiving* their *Sins* also; and that He so touched their *Hearts* as to make them *confess* them, and own His *Goodness*. From this we may infer, that our *Salvation* cometh only of GOD's *Mercy*; and that He will send *Prosperity* to His *Church*, when He has sufficiently corrected them: And that His *Punishments* are inflicted on the *Faithful*, only to *deter* them from the like *Offences* for the future. This *Deliverance* is also a Figure of *CHRIST's Kingdom*, wherein shall be perfect *Felicity*. And that although the *Faithful* are punished here for a *Time*, to try their *Constancy* in *CHRIST*, yet if they remain unshaken in their *Faith*, and in good *Works*, they shall surely enjoy His *Peace* in the *End*: For the *Justice* of GOD shall flourish in every *Place*, and His *Mercy* shall shine on all that *trust* in Him.

(—Vide 2 *Cor.* i. 3.—)

The P R E C E P T.

{ GOD to His People hath been wond'rous kind,
Redeemed Souls should bear His Love in Mind:
Think, O my Soul, on CHRIST, and Him adore,
In Hallelujahs, now, and evermore. }

N. B. This *Psalm* seems to be written after the *Captivity*, under some fresh *Oppositions* made against their *Worship*, and *Safety* in their own *Land*; which might, probably, be the *Endeavours* against rebuilding the *Temple*; which lasted above thirty *Years*. See the *Scriptures* above quoted *.



On P S A L M LXXXVI.

DAVID, in this *Psalm* of *Prayer* being sorely afflicted and forsaken, ¹ prayeth to GOD for *Audience*, and ³ for *Mercy*; and ⁵ rehearsing the *Miseries*, and *Mercies* he had received, he ¹¹ prays to GOD for *Direction*, whereby he might both *fear*, and *glorify* His *Name*. He then ¹⁴ sorely complains of his *proud Adversaries*; and ¹⁶ prays to GOD to have *Mercy* on Him, and ¹⁷ deliver Him out of their cruel *Hands*; whereby they might be ashamed of their *Cruelty*, and he himself be comforted.

* (—Vide 1 *Sam.* xvii, xviii, xix, xxi, xxii, &c.—)

Our holy *Author*, being cruelly persecuted by *Saul*, leaveth this *Psalm* of *Prayer* to the *Church*, as an *Example* how to seek *Redress* against their cruel *Enemies*; shewing that he was not at any *Enmity* with his *Adversaries*, but that he rather pitied

pitied them; though they were not only cruel against him, but against GOD also. This was a sure Token that he believed that GOD would surely deliver him; because he well knew His *Mercy* and former Goodness to His own People; even to all such as *prayed* in the Name of *CHRIST*, and believed He should come to be their *Judge, King, and Saviour*. From hence we are taught always to join ourselves unto *CHRIST*, and to believe in Him; and, though cruel Tyrants torment and vex us, let us trust that He will deliver us out of their desperate Hands; forasmuch as we know, by Him, that there *there is a certain Reward for the Righteous*, when *CHRIST* shall come to judge the Earth.

(—Vide *Psal.* lviii. 11.—*Mat.* v. 12.—)

The P R E C E P T.

{ Hear me, O LORD, in Thee I put my Trust;
O join my Heart to Thee, O GOD most Just!
Thou, LORD, art kind, and all Thy Gifts are free,
And art a loving SAVIOUR unto me. }

N. B. We may gather from hence, that many Persons now-a days are as cruel to the *Righteous* as *Saul* and his Adherents, who sought the Life of holy *DAVID*; else our *Church* would not be in such a State of *Jeopardy* as it now is. See the *Scriptures* before quoted *.

On P S A L M LXXXVII.

IN this *Psalms*, our holy Author, *DAVID*, (in the Name of the *Holy Ghost*,) promiseth¹ that the *Church* shall be established for GOD's Public Worship on³ *Mount-Moriah*, in *Jerusalem*, after the Captivity of *Babylon*; although⁴ it seemed to be as then in Misery; and that there should be nothing more comfortable to them, than⁶ to be counted the *Members* thereof; wherein⁷ they should *Praise* GOD with both Voices and Instruments.

* (—Vide 2 *Sam.* xxiv. 18.—2 *Chron.* xxi.—xxii. to xxix.—)

Herein are shewed the great Fruits of *Patience*; for, although the glorious *State* of the *Temple* of GOD did not just then appear, yet, on their waiting on GOD with *Patience*, He soon accomplished His *Promises*. For He fixed it on the Hills, very convenient for *Egypt*, and other Countries; in order that they might come to the Knowledge of GOD. From this we may infer, that all that are *regenerate*, and born again unto *CHRIST*, shall, by *Faith*, and *Good Works*, surely be saved; And although they come from all Quarters of the World, into *CHRIST*'s *CHURCH*, they shall surely be called as *Citizens*; not only as *Members* of His earthly *Church*, but be *Partakers* of the *Kingdom* of Heaven, where the *Praises* of GOD have no End.

The

The P R E C E P T.

{ GOD loves the Church, and doth therein abide,
Adores it more than any Place beside :
The Joys of Heav'n do here in Plenty spring,
From Instruments, and such as Praises sing. }

N. B. The former Part of this *Psalm* very possibly alludeth to the *Place* where GOD had appointed His *Temple* to be built: And had revealed unto DAVID its *Splendor* and perpetual *Continuance*. See the *Scriptures* before cited *.



On P S A L M LXXXVIII.

THIS is a *Maschil* or instructive *Psalm* of *Prayer* composed by HEMAN, and directed to the best Performer on the *Mabalath-Leannoth*, (the Name of an ancient Wind *Instrument* or *Tune*;) for the Sons of *Korab*. Herein he ¹ earnestly prayeth to GOD to hear him, being ⁴ grievously afflicted with *Sickness*, ⁶ *Persecution*, and ⁸ *Adversity*. He then ¹⁰ expostulates with GOD concerning the *Dead*; ¹³ calleth on GOD by his Faith; and striveth against *Despair*: Shewing ¹⁸ how his Lovers, Friends, and Acquaintance forsook him in the Midst of his Troubles.

* (—Vide 1 *Chron.* ii. 4.—1 *Kings* iv. 31.—*Psal.* v. 3.—)

This *Psalm* is a worthy *Example* for us to follow, when under any *Afflictions*; directing us, always to pray to GOD earnestly, if we expect *Remedy* and *Salvation*. And although we are thrown down by *Afflictions*, and are counted as *Dead*, by Reason we are not able to be any ways profitable to the *Living*, in this World; yet, if we put our whole *Trust* and Confidence in GOD, He is able to restore us, when all our *Friends*, in this World, have given us over and forsaken us. This also shews, that it is our only Time to call on GOD to *save* us, while we are in this World; by Reason there is nothing to be done after *Death*, by us, towards our *Salvation*, neither in the *Grave*, nor yet at the Day of Judgment: *There being neither Knowledge, nor Wisdom, nor Device in the Grave, whither thou goest*: No! nothing but GOD's *Mercy* will then do us any Good towards the Kingdom of Heaven.

(—Vide *Eccles.* ix. 10.—*Psal.* vi. 5.—)

The P R E C E P T.

{ Give Ear, O LORD, to my Complaint and Cry ;
Thou art my Hope, in Thee I trust : For why ?
The Dead Thy Wonders can no Ways display ;
LORD, teach me Thee to love—and to obey. }

N. B. That

N. B. That *Psalms* was composed by *Heman*, the *Ezrabite*; he being the Head of the *Family* of *Zarat*; and, with *Ethan*, were very famous for Wisdom, in the Days of *DAVID* and *Solomon*. See the *Scriptures* above quoted *. *Leannoth* signifies the *VOCAL Part*, to answer the Instrument.



On P S A L M LXXXIX.

IN this *Maschil*, or *Psalms* of *Instruction*, *Ethan*, the Prophet, ¹ greatly *Praiseth* GOD for the certain Truth of His Covenant with *DAVID*; for His great ² *Mercy*, ³ *Truth*, ⁴ *Holiness*, ¹¹ *Power*, ¹⁴ *Justice*, and general *Providence* over him, and the *Faithful*. He then ¹⁵ shews the *Blessedness* of all those that rejoice and *Praise* GOD, and trust wholly in Him; especially ²⁰ unto *DAVID*, His Chosen and *Anointed*; and ²⁷ to his *Seed* and *Kingdom*, so long as they kept His *Statutes*. He then ³⁸ complains of the great *Ruin* and *Desolation* of the Kingdom of *DAVID*; so that ⁴² in all outward Appearance GOD had failed in His *Promise*; but ⁴⁶ by his earnestly *praying* to GOD for Deliverance from his Afflictions, and ⁴⁸ by mentioning the Shortness of his Life, confirmed himself otherwise; ⁵² whereby he *Praiseth* GOD.

* (—Vide 2 *Chron.* xii.—2 *Sam.* vii. 12. 17.—)

Our *Author* seems in this *Psalms* to personate holy *DAVID*, not only in the public *State* of His *Kingdom*, but also the *State* of the *Church*: Shewing that on GOD's *Promise* he grounded all his *Faith*; and that the very Angels *Praised* GOD for delivering the *Church*, as well as all *Nations*; He being both a merciful *Father*, and a powerful *Protector* unto all His People. He also shews, that what *Power* our *King* hath to defend us, is by the *Gift* of GOD, unto His Chosen and *Anointed*; and, though he meet with ever so many *Enemies*, He will surely defend him, according to His *Promise*, so long as he and his People remain constant, and trust in Him. Herein is also a Figure of *CHRIST* to come; and that, though His Kingdom seemed to be decayed by the People's Sins, yet a Root should remain to fulfil GOD's *Promise*, to continue as long as the Moon endureth. So let us always hold up a good Heart against all the Opposers of our *Church* and *Religion*; and trust wholly on GOD's *Promise*; waiting with Patience under all Afflictions, till the Coming of the LORD *JESUS*, who will wipe all the Tears from our Eyes.

The P R E C E P T.

{ How blest'd are they that can in GOD rejoice,
And sing His Praise, with Heart, and chearful Voice!
Their Hope and Glory in the LORD doth lie,
And they in Heav'n shall be exalted high. }

N. B. This

N. B. This *Psalm* was probably wrote by *Ethan*, when the ten *Tribes* revolted, *Rehoboam* degenerated, and *Shishak* wasted *Judea*, and plundered the *Temple*: He then striving to comfort them by the *Faith* of *GOD's Promise*.*

End of the THIRD BOOK.



On PSALM XC.

THIS *Psalm* is the *Prayer* of *MOSES*, (the Man of *GOD*,) wherein he ¹ setteth forth the eternal *Favour* of *GOD* to His People; and greatly bewails ³ the Shortness, ⁵ *Vanity*, ⁸ *Sins*, and ¹⁰ *Miseries* of Man's Life. He then ¹² prayeth for *GOD* to turn our Hearts to *Wisdom*, ¹⁴ fill us with His *Mercy*, ¹⁵ comfort us in Affliction, and ¹⁷ prosper our Endeavours for ever and ever.

* (—Vide *Deut.* i. 3.—*Josh.* iii.—)

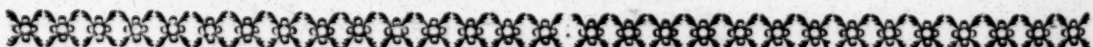
We are herein taught that *GOD* had chosen us to be His People before the Foundation of the World. He also shews us that Man's *Life* is but as a *Watch* of three Hours, in Comparison to a thousand Years with *GOD*; and that we are taken away as in a Moment when we think not. That for our *Sins* *GOD* shorteneth our Days, and that, if we arrive but to *four score* Years, our Days will be only a Trouble to us. Therefore we should always meditate on the Length of our Days, that we may apply our Hearts to true *Wisdom*; whereby we may attain the Kingdom of Heaven: Forasmuch as *GOD* hath promised, by His *Mercy*, to save all such as trust in Him.

(—Vide *Eccles.* xii.—)

The PRECEPT.

{ As Time slides on, and all Things change their State,
So passes Life unto its final Date :
LORD, fix my Heart always to think on This,
And, surely, I shall never do amiss. }

N. B. The Title of this *Psalm* shews *MOSES* to be the Author; and wrote on *Israel's* Sentence; or when the Rebel Generation that came from *Egypt* were quite wasted away: And their *Posterity*, (newly numbered and prepared on the Banks of *Jordan*,) were new reformed to the Law, by *Moses*: Who after his Death were to go into *Canaan*. See the *Scriptures* before cited*.



On PSALM XCI.

THIS *Psalm* ¹ shews the happy State of the Godly, from their Confidence in *GOD*: And ³ that He will defend them from the Snares of all Enemies. That ¹⁰ He will give His *Angels*

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Angels Charge over them, ¹³ in all Dangers and Temptations; and that ¹⁵ He will bear and deliver them out of all Troubles, that they may glorify His Name for their eternal Salvation.

(—Vide *Rom.* xvi. 20.—)

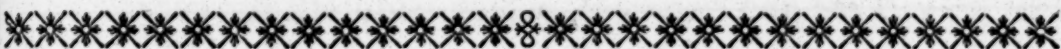
Hence we may observe, that if we *trust* in *GOD*, and *servently pray* to Him, He will keep us from all the *Temptations* of *Satan*; and will have a faithful *Care* over us in all *Kinds of Danger*: He having appointed certain *Angels* to be as *Ministers* of His *Divine Providence*, to keep His *People*; and to defend them in their several *Vocations*, for the very same *End*. Hence let us all shelter ourselves under the *Wings* of *GOD's Mercy* and *Protection*; and be contented in our several *Stations*, wherein He has placed us, in this *Life*: Forasmuch as we know, that the *Shortness* and *Troubles* of this *Life* will be surely recompensed with *Immortality*, by the *Merits* of His *SON JESUS CHRIST*.

(—Vide *Rom.* ii. 6, 7.—*Matt.* iv. 6. last Part.—)

The P R E C E P T.

{ *Come, LORD, and give to us Thy bounteous Grace,*
 That we, with Thee, may have a heav'nly Place: }
{ *From Thee and CHRIST Salvation only springs,*
 O shade us under Thy Almighty Wings. }

N. B. The *Author*, and *Occasion* of this *Psalms*, are unknown to me at present.



On P S A L M XCII.

THIS *Psalms* was composed for the *Sabbath-Day*, in *Order*¹ to stir up the *Congregation* to acknowledge² *GOD's Loving-kindness*; and ⁴ to be glad in His *Works*. It shews also ⁶ how ignorant the *Wicked* are of *GOD's manifold Works, Mercies, and Praises*; and ⁹ how they shall surely be destroyed in their *Iniquities*; and ¹⁰ that the *Godly* shall be exalted, and ¹⁴ prosper throughout all *Generations*.

* (—Vide *1 Sam.* xxiv. 16. 22.—)

This *Psalms* teacheth us that the chief *Work* of the *Sabbath* is to *Praise GOD* for the *Mercies* we have received; and that His *Promises, Mercies, and Fidelity* binds us all so to do; both *Day* and *Night*: Also to *meditate* on His wonderful *Works*, and to *instruct* one another, so far as we are able; by *Reason* we well know how *constant* His *Judgments* are on the *Wicked*, that neglect so great a *Duty*. We know also, how He will strengthen the *Faith* of such as seek after Him; and though the *Righteous* seem to wither for a little *Time*, yet *GOD* will raise them up at last; and cause them to flourish, as the *Cedars of Lebanon*; and that their *Children* shall have *Power* over the *Wicked*; and enjoy the *Kingdom*

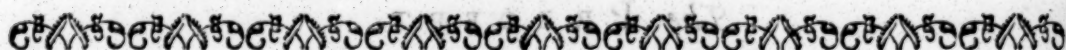
dom of Heaven, prepared for all such as *worship* and *Praise* Him, with a free Heart, and with a willing Mind.

(—Vide Rom. xv. 5, 6. 33.—)

The P R E C E P T.

{ O Praise *the* LORD for his assisting Grace,
For He's our Guard, in ev'ry Time and Place :
When ye lie down, for His Assistance pray,
And Praise Him, rising, at the dawning Day. }

N. B. This *Psalm* seems to be wrote by DAVID ; it hinting at *Saul's* Declining, and his own Advancement to the *Kingdom* ; in which he was confirmed from *Saul's* own Words ; and was acquitted from the Scandal of *Treachery* which he wrongfully had laid against him ; on which he here *rejoiceth*, and giveth GOD *Praise*. See the *Scriptures* above cited *.



On P S A L M XCIII.

THIS *Psalm* setteth forth the mighty Power of GOD by the Creation ¹ of the Heavens, ² the Earth, and ³ Waters ; Who ruleth over all, and by all His Name is magnified : and ⁵ for His merciful and loving Kindness to us, in giving us His holy *Word* and *Covenant*, which endureth for ever.

* (—Vide 2 Sam. viii.—*Psal.* cxxxvi.—)

This *Psalm* sheweth unto us, that the invincible Power and Wisdom of GOD formeth and governeth all Things, both in the Heavens, on the Earth, and in the Waters ; and is our only Defence in the Midst of all Dangers, if we trust in Him. He also, by His infinite Mercy, has bestowed on us His most gracious Promise of Salvation, if we obey His Word, live in His Fear, and glorify His Name with holy Worship : Whose Promise is unchangeable, and endures for ever, and, for Whose gracious Gifts and Mercies, He cannot, by us, worthily be *Praised*.

(—Vide 1 John ii. 20.—)

The P R E C E P T.

{ Thy Seat, O LORD, within the Heav'ns was made,
Before Thy Power the Earth's Foundation laid :
LORD, as Thy Throne abounds in Righteousness,
So guide our CHURCH, and all Thy People blefs. }

N. B. Although no particular *Author* of this *Psalm* is mentioned, yet it seems to me, from its *Style*, to be composed by holy DAVID, after he had subdued all the Nations by the *Power* and *Command* of GOD ; which tended to the *Glory* of GOD, and His own *Glory* likewise. See the *Scriptures* before cited *.

On P S A L M XCIV.

Herein the *Author* ¹ earnestly *prayeth* unto GOD to take *Vengeance* on all the Wrongs he had received of his boasting, cruel, and blasphemous Enemies; and ⁸ reproveth their futilous or foolish *Notions* of GOD. He then sheweth that ¹¹ GOD certainly knows all the vain Thoughts of Man; and ¹² owns GOD's *Corrections* on the Righteous to be *Blessings*; by Reason ¹⁴ He *saveeth* them at last; and destroyeth all the Wicked. He also shews ¹⁶ that none can withstand the *Power* of GOD; and that ¹⁸ He was his only Help and Comfort, ²² under the *Afflictions* of all his cruel Enemies; and that He would ²³ assuredly destroy them for their own *Malice*, and wicked Imaginations.

* (—Vide 2 Sam. xxi. to xxx.—Rom. xv. 4.—)

This *Psalms* shews that *Vengeance* only belongs to GOD, and not to Man; therefore we should not take His sacred *Power* and *Office* out of His Hands; for He is a *just Judge*, and will surely repay it. This also foretells the Danger of *proud*, haughty, and malicious Men, who, not only think themselves above other Men, but also above GOD; and daily strive to destroy both His *Church* and *People*. And though they vainly think GOD never sees their wicked Deeds, they are greatly mistaken, for His *all seeing Eye* knows every *Word* and *Deed*, and will accordingly reward them: And will have a special Care over the *Righteous*. And should even wicked *Judges* themselves pretend it *Justice* to destroy the *Church* of GOD, their Designs would come all to nought; by Reason GOD is above their earthly *Power*: And when all their Counsels fail, then GOD's *Judgments* are sure to be against them; Who will surely reward all the Wrongs of the *Righteous*, and *punish* the Wicked, that His Name may be glorious.

The P R E C E P T.

{ Seek not Revenge for ev'ry trifling Wrong,
For Vengeance only doth to GOD belong:
Each Thought, and Deed, the LORD doth truly know;
To save the Just,—and Wicked overthrow. }

N. B. This *Psalms* must certainly be DAVID's Style, and wrote by him, when he was persecuted by cruel Saul, and was forsaken by all his *Servants*. See the *Scriptures* before cited *.

On P S A L M XCV.

THIS *Psalms* contains ¹ an earnest *Exhortation* to Praise GOD, and ² to *sing Psalms* in His Presence in the *Congregation*; ³ for His *Power*, Goodness, and *Government* of the World; and ⁷ for

The Psalm-Singer's Jewel : Or,
His *Election* of His *Church*. It also ⁸ admonisheth us, not to follow the Hard-heartedness and Rebellion of our Forefathers, (in the Wilderness,) lest we ¹¹ enter not into the Land of Promise, &c.

* (—Vide *Deut.* i. 10.—*Num.* xiv.—2 *Sam.* viii.—)

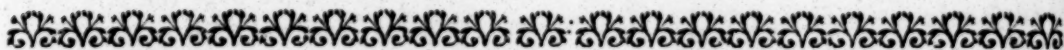
Our holy *Author* herein shews, that *GOD's Worship* is not to be performed by dead *Ceremonies* only, but with *heartly Praises* and *Thanksgiving*; by Reason, as all Things are governed by *GOD's Providence*, so must all Men, from the Bottom of their Hearts, wholly give themselves up to His *Service*. And as He hath chosen us to be His *Flock*, we must obey His Voice in the Gospel; and not despise His *Divine Ordinances*, without Sense or Reason; nor rebel (as our Forefathers did,) against His sacred *Commands*; whereby we may enter into the *Rest* He has prepared for us, both in His *Church*, and in the Kingdom of Heaven.

(—Vide *Exod.* xvii. 1. 7.—*Num.* xiv. 22.—)

The P R E C E P T.

To celebrate the Praises of the LORD,
In Psalms and Hymns, sing ye with one Accord:
For why? GOD loves His Saints, and sure will bless
All such as love the Paths of Righteousness.

N. B. This *Psalm* seems to be wrote by holy *DAVID*, to animate and call his *Subjects* chearfully to address themselves to *GOD*, during his perilous *Wars*, &c. See the *Scriptures* above cited *.



On P S A L M XCVI.

THIS *Psalm* contains ¹ a precious *Exhortation* both to the *Israelites*, and ⁷ the *Gentiles* to *Praise GOD*; and ⁹ to *worship* His Name, in the *Beauty of Holiness*, for all His *Mercies* and *Benefits*: It also sheweth ¹¹ that the very *Heavens* shall rejoice in His Name, and that the *Waters* ¹² and *Fruits* of the *Earth* shall be joyful in His *Justice*, whereby He judgeth the whole *World* in *Righteousness* and in *Truth*.

* (—Vide 1 *Chron.* xv.—xxix.—*John* v. 39 —)

The *Doctrine* of this *Psalm* must now be referred to the Spreading of the *Kingdom of CHRIST*; by Reason, all Nations have just Cause to *Praise GOD*, for His sending His *Son* to reveal His *Gospel* to us. And as He will now receive all the *Faithful*, from all Nations, contrary to the Expectations in Times of old, how much the more ought we, His *chosen*, to *worship* Him contrary to their former Imaginations; and in that Manner as *CHRIST* Himself hath appointed, in His glorious Gospel! Who is sent to us, from *GOD*, for the very same Purpose, as was before told by His holy *Prophets*, by various Figures. And since the *Power* of

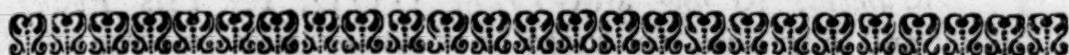
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of GOD is manifestly shewn by His *Strength* and *Glory*, we cannot now plead any Ignorance on the *Worship* due to Him; He having, by *Regeneration*, and by the Merits of His SON *JESUS*, given us the Spirit of *Faith*, to work out our own Salvation. If then insensible *Creatures* shall have Cause to rejoice when GOD appeareth, how much more ought we to rejoice for the *Redemption* of our Souls! Hence, let us all well consider this, and may the Lord give us *Grace* and *Understanding*.

The PRECEPT.

{ *Let Christians all, with Heart and Voice, record*
The sacred Honours of the heav'nly LORD:
And let each tuneful Soul His Praise express,
And daily triumph in His Holiness. }

N. B. This Psalm seems to be wrote by DAVID, in Praise to GOD for *Victories* obtained; exhorting the subdued Heathens to submit to the *Government* of GOD in his Kingdom. See the *Scriptures* before cited *.



On PSALM XCVII.

HEREIN is ¹ a lively Description of *CHRIST's Kingdom*; ⁶ His *Glory*, and *Power*: And how dreadful it is to the *Worshippers* of *Idols*. It also ⁸ sheweth how joyful it is to the *Just*; and ¹⁰ exhorteth them to hate all Evil, and to do *Good*; whereby they may be *preserved* from the Hands of the Wicked: And rejoice, and ¹² give *Thanks* unto GOD, in Remembrance of His *Mercies* and *Benefits*.

(—Vide 1 Chron. xv.—xxix.—)

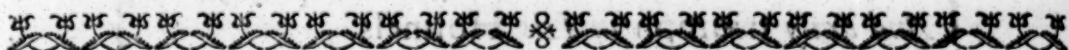
Herein is shewed that *CHRIST's Residence* is all *Felicity* and *Spiritual Joy*; and that His *Gospel* should not only be preached in *Judea*, but throughout all Nations; in Order to keep all His Enemies in Fear of His mighty *Power*; and to bring the Wicked to a true *Obedience*, by His heavy *Judgments*, on all Idolaters. This is a precious Psalm for the *Meditation* of the Godly; here being figured *CHRIST's Divinity*, *Power*, *Humanity*, and even the Spreading of His *Spiritual Kingdom* itself; as was foretold by the holy *Prophets*, and confirmed by *Himself*, and his holy *Apostles*. Here is also figured the *Exaltation* of the very Person of *CHRIST*; and GOD's Word made manifest to His *elect* and *chosen* People. Also the unspeakable *Joy of Conscience*, which was to follow; and the eternal *Salvation* of all such as are *justified* and *sanctified*, by attending and relying on the holy *Gospel*: By which all the *Righteous* may enjoy His holy Kingdom, to which it must be referred more than to any other *worldly Transactions*.

(—Vide Heb. i. 6.—Mat. xxviii. 18.—Luke xii. 49.—John xii. 32.—John xiv. 12.—Eph. iv. 10.—Philip. ii. 9.—iv. 4.—)

The PRECEPT.

{ GOD's Grace and Light springs daily to the Just,
As love His Laws, and on His Mercies trust:
With Heart and Voice His Holiness proclaim,
And, as ye sing, be mindful of the same. }

N. B. This seems also to be wrote by holy DAVID, in *Praise* to GOD, for many *Victories* obtained; exhorting the subdued Heathens to submit to the Government of GOD, and his Kingdom. See the *Scriptures* before quoted *.



On PSALM XCVIII.

THE Psalmist here ' exhorteth all *Israel*, with all Kinds of Instruments to sing and Praise GOD, for His Power, Mercy, and Salvation to them in His Promise by JESUS CHRIST. Also ' that all insensible Creatures rejoice before the LORD for His Righteousness; because ' CHRIST shall judge the whole World with Equity and Truth.

* (—Vide Deut. i. 10.—Numb. xiv.—2 Sam. viii.—Isai. lix. 16.—)

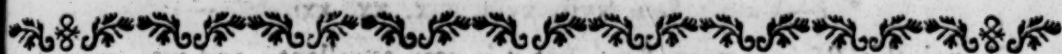
This Psalm varies but very little from the xcvi, being almost the same Words; viz. a Repetition of the Prophecy of the Spreading of the Kingdom of CHRIST; agreeing to those excellent Hymns of Simeon, Zacharias, and Mary the Mother of CHRIST. It also shews that CHRIST is our only Mediator, in the Work of our Redemption; and that this Redemption consisteth in the Justice of CHRIST Himself; and that all those Mercies and Benefits intirely flow from the free Promise and Truth of GOD Himself: For which Performance, we should give all the hearty Praises and Thanksgivings we are able; and that with all Kinds of Instruments; thereby meaning, that all the Tones of insensible Creatures, and Things joining with our Voices, are not able to Praise Him, as He worthily deserves, for the great and manifold Blessings He has so freely bestowed on us.

(—Vide Luke i. 46.—i. 68.—ii. 29.—)

The PRECEPT.

{ Let ev'ry Sound now Praise the LORD of Might,
Who all will judge with Equity and Right:
As CHRIST is now our new and lasting Song,
Think, O my Soul!—what He for thee hath done. }

N. B. Although this Psalm seems to be wrote by holy DAVID, in *Praise* for many *Victories* obtained, Heathens subdued to GOD's Law, and his Kingdom, &c. yet it must be referred to the Kingdom of CHRIST; which he then figured by his own Life and Transactions. See the *Scriptures* before cited *.



On P S A L M XCIX.

WE have here set forth by the *Prophet*, ¹ a wonderful *Commendation* of the *Power*, *Equity*, and *Excellency* of the Kingdom of GOD, by *CHRIST*, over both the *Jews* and the *Gentiles*; exhorting ³ all to *Praise* and fear Him. He sheweth also ⁵ that all Nations shall *worship* GOD, and fall down before Him for all His *Mercies* and *Benefits*; and ⁸ for destroying all the wicked *Inventions* of the *Enemies* against His Church and People.

* (—Vide *Numb.* xiv.—2 *Sam.* viii.—)

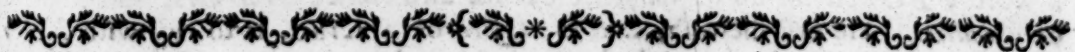
This *Psalms* sheweth, that, whensoever GOD delivers His *Church* and People, all the *Enemies* thereof shall tremble; and that though the *Wicked* rage against GOD, yet the *Godly* shall *Praise* His mighty Name, and declare His Power. It also sheweth, that as *Moses*, *Aaron*, and *Samuel* were put in Office to pray to GOD for the People, so long as they remained in the *Priesthood*, as appointed by GOD Himself; even so should the People now *believe*, that GOD will *bear* them in like Manner as He had done those holy Men, in Times of old: And that all such as now desire to be heard, must follow the same *Faith* in *CHRIST JESUS*; which they foretold by the *Power* of GOD, and the *Spirit* of Prophecy. Seeing now that we have but one *Mediator*, *CHRIST JESUS*, let us wholly rely on Him, and His *Gospel*, for our *Salvation*; and daily consider what great Things the LORD hath done for us, and our *Posterity*: Unto Whom be all *Glory* and *Praise* for ever and ever.

(—Vide *Timothy* ii. 1.—*Mat.* xxvii. 39.—)

The P R E C E P T.

{ On Cherubims GOD reigneth over all,
At His great POWER all earthly Princes fall:
He Justice loves, and doth the Just defend;
To His great NAME be Praises without End. }

N. B. * Though this *Psalms* seems to be wrote by DAVID, on his *Victories* obtained, &c. yet it must be referred to the Kingdom of *CHRIST*, of which he then foretold, as well as his own Success.



On P S A L M C.

THIS *Psalms* contains ¹ a godly *Exhortation* for all People to *Praise* GOD chearfully, ³ for His *Greatness*, ⁵ for His *Mercy*, and for His *Truth*, which will endure to all Generations.

* (—Vide 1 Sam. xvii, xviii, xix, xx, xxi, &c.—)

Though this *Psalm* is very *short*, yet it is very *excellent*; and was written to be used as a *Song of Praise and Thanksgiving* in general, in the *Congregation*: Whereby we may *Praise GOD* for all His *Mercies*. Herein is also figured the *spiritual Regeneration*, whereby we are called His *Sheep and People*; and that *GOD* is to be *worshipped* only by that Means which He hath appointed in His *Gospel*, by His Son *JESUS CHRIST*. Therefore, we must never be *weary* in well-doing, nor in *Praising* His holy Name for all the *Benefits* we receive of Him; seeing His *Mercies* towards us, and our *Posterity*, have no End.

(—Vide *Psal.* lxxviii. 26. 32.—*Eph.* iv. 24.—)

The PRECEPT.

To Praise the LORD let all the lift'ning Earth
 Their Voices raise, and sing with awful Mirth:
 He all hath made, and over all doth reign,
 His Truth and Mercy ever shall remain.

N. B. This seems to be wrote by holy DAVID, and used as a *triumphant Song*, after any *Victory*, &c. Read the Chapters of *Samuel*, before cited *.



On PSALM CI.

PRincely DAVID, in this *Psalm*,¹ *Praiseth GOD* for *Advancement*; and² *promiseth* to walk in personal *Integrity*, in his own *House*; and that³ no evil *Person* shall ever abide with him; neither the *Slanderer*,⁵ nor the *Proud*. He sheweth also⁶ that he will encourage all such as are *Good*; and that they only should *serve* him: And that⁷ both the *Liar*, and the *Flatterer*, &c. should not only be put out of his *House*, but should be punished as the *Wicked* of the *Land*, and be cut off.

* (—Vide 2 Sam. ii. 1. 5.—*Exod.* xxiii. 25.—*Josh.* vii. 8.—1 *Chron.* xxviii. 9.—*Josh.* xxiv. 15.—*Acts* xvi.—2 Sam. xiv. 18.—)

This *Psalm* is a worthy *Pattern* to be observed in all *Families*, even from the *Throne* to the *Cottage*. Holy DAVID being just entered on his *Kingdom* in *Hebron*, and considering on the *Faults* of his *Predecessor King Saul*, resolves to live in the *Fear of GOD*; and bind himself, and his *Posterity*, as it were, in a solemn *Vow* to *GOD* to live *virtuously*; that his princely *Life* might not only be a worthy *Example* for all his *Subjects*, but for all *Princes*, *Governors*, and *Masters of Families*. He first sheweth, that the *Office* of a *KING*, is to rule with *Mercy* and *Judgment*, whereby he might be more *loved* than *feared*; and quell all the *Designs* of the *Wicked* by the *Laws* of *GOD*. And, as *Princes* are compelled, of *Necessity*, to have many others to assist in their *Counsels*, &c. he here resolves not to receive any *Man* of an evil *Conscience*; but that he will punish all *false Accusers* even with *Death* itself; which are the general *Poison* of all *Mankind*: Nor will he suffer any *proud*, ambitious *Man* in his *Presence*. He also vows to use no *Manner* of *Counsel* but what proceeds from honest, upright *Men*: That he will

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will be a *severe Judge* to the Wicked; and a *merciful Defender* of the Godly: whereby both his Kingdom might not only flourish, but that the Church of CHRIST might be defended, and enlarged. So let us all follow his noble Example, and say, with *Joshua*, *I and my House will serve the LORD*.

The PRECEPT.

{ *Let me of Mercy, LORD, and Judgment sing,*
And daily Praise Thee, O my GOD and King!
And let my House for ever be inclin'd
To Praise and serve Thee with a willing Mind. }

N. B. See the Scriptures above quoted *.



On PSALM CII.

THIS penitential Psalm of Prayer was probably appointed for the Faithful, during the seventy Years Captivity of Babylon; describing ¹ a lamentable Mourning of the Church, representing more a dead Carcase, than a living Body. Then seeming ¹² to have some little Hope of Mercy from GOD, by His Promises, and from ¹⁴ the Prayers of the People; they ¹⁸ appear more chearful: Shewing that GOD's Praise shall ²² be published in all Generations to come: And that His Truth shall continue for ever, and His Praise be glorious in all Nations, to all Posterity.

* (—Vide Ezek. xxxvii.—Isai liv. lx.—Jer. xxiv. 12. 15.—xxix. 10. 12.—Dan. ix. 1 4. to 20.—Mat. xiii.—Isai. xxxiv. 11.—Eph. ii. 10.—Heb. ii. 10.—John i. 2.—)

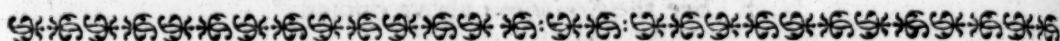
This Psalm is a worthy Prayer for such as are afflicted, to pour forth their Meditation unto the LORD; and also shews how much the Afflictions of the Church, wounds the Hearts of the Godly. It also shews, that, whatsoever we fail of our Duty, GOD is sure to keep His Promise, for which Reason we should wholly rely on Him for Help, under all Afflictions. It shews likewise, that GOD is never more Praised than when Religion flourisheth, and the Church increaseth; which are chiefly accomplished under the Kingdom of CHRIST; and that their Church forely lamented that they saw not the Time of CHRIST, as was promised. We see now, that, if all Things pass away, GOD's Word abideth, seeing He hath chosen His Church, and joined it to CHRIST, to continue for ever; by Whose Mercies, and CHRIST's Merits, we have sure Hopes of Salvation; if we live according to His Gospel, and abide in Faith and good Works. And since, by the Promise, and Power of GOD, our Church has the Conquest, and settled under CHRIST, let us never fall from the Faith, unto which we are called; but daily offer up our Prayers, Praises, and Thanksgivings to Him that sits on the Throne for ever.

The

The P R E C E P T.

{ LORD, bear my Pray'r, and guide me in Thy Truth,
And not, in Sin, destroy me in my Youth:
And, as Thy Mercy doth for ever dure,
Let me, and mine, abide for ever sure. }

N. B. The *Author* of this *Psalm* is not justly known, but it hints of *Sion* in her *Rubbish*, and *Restoration* approaching, when the *Captivity* were unloosing. Some imagine it to be wrote by *Daniel*, by Reason it agrees to the Time of his *Prayer*. See the *Scriptures* before cited *.



On P S A L M CIII.

I N this *Psalm*, holy DAVID ¹ greatly Praiseth GOD ² for the *Pardon* of his Sins, ⁴ *Deliverances*, and ⁵ great *Bounty* to him; and ⁷ to his *Forefathers*. He also ¹³ shews what *Pity* GOD hath on His *Children*, by Reason of their *Frailty*; and ¹⁷ that His *Loving-kindness* will endure for ever, on the *Posterity* of the *Righteous*. He then ²⁰ calleth on the very *Angels* to Praise GOD, as well as all others, that are the *Works* of the LORD; ²² and to all *Places* and *Dominions* to join with him, in that glorious *Part* of *Divine Worship*.

(—Vide *Psal.* cxlviii. 2. 14.—*Eph.* iv. 24.—)

This glorious *Psalm* of Praise was written by holy DAVID, as a *Thanksgiving* to GOD for *Recovery* and *Redemption*; the *Covenant* of *Grace*, and for all other *Mercies* and *Benefits*; and in *Commemoration* of the *Gospel* of CHRIST; concluding with a most magnificent *Description* of His *Divine Majesty*. It also shews that he counted himself but as dead, before he had *Remission* of his Sins; and that he was miraculously restored by the *Mercy* and *Grace* of GOD. And since Man, in *Affliction*, hath nothing in him to move GOD to *Mercy*, only *Prayer* and *Confession*, how much ought we to humble ourselves unto GOD, and beg *Pardon* for our Sins? Since we know He is faithful and just to forgive us our Sins, and, by His Promise, He will cleanse us from all *Unrighteousness*. On the which we should so fill our Thoughts, as to give GOD all the *Glory*.

(—Vide *John* i. 8.—ii. 1.—xx. 13.—*1 Tim.* i. 15.—*Mat.* xxvi. 28.—)

The P R E C E P T.

{ By me, O LORD, Thy Name shall be ador'd,
For Thou, in Mercy, hast my Life restor'd:
To Praise Thy Name, LORD, let me be inclin'd,
Nor let Thy Gifts e'er slip out of my Mind. }

N. B. As to the very Time this *Psalm* was written, it is very uncertain.

On

On P S A L M CIV.

THIS excellent *Psal*m is an Exhortation to Praise GOD for His glorious Works of the Creation: viz. ¹ of the *first Day*, for the Heavens, Light, and Darkness. ³ Of the *second Day*, for the Firmament. ⁵ Of the *third Day*, for the Waters, Earth, and Fruits. ²² Of the *fourth Day*, for the Sun, Moon, and Stars. ²⁵ Of the *fifth Day*, for Fishes, Beasts, and creeping Things innumerable. And, *sixthly*, ²⁷ for His general Providence, and Care over them all, and His continual Decrements ³⁰ and Renovations.

Our *Author* then ³⁰ *sings* Glory to GOD, and admires His Works, and calls GOD also to glory in them; and ³³ promiseth perpetual Praises, and begs that his Words may be acceptable unto GOD; and that all Sinners may be consumed by the Wrath of GOD; and exhorteth all People to Praise the LORD.

(—Vide Gen. i. ii.—*Psal.* xxxiii. 6.—cxxxvi.—Heb. i. 7.—Eph. iv. 24.—)

This glorious *Psal*m is as a *Mirrou*r or Looking-glass, whereby we may see, at one View, the manifold WORKS of GOD, by the whole Creation; of which He is Governor of all, and *feedeth* all; and that the very *Angels* in Heaven are obedient to all. We may see also, that there is no Place in this World, (be it ever so barren) but some Signs of His Blessings appear; either by the Sun, Moon, Clouds, Stars, Winds, Fowls, Trees, Earth, Herbs, Fruits, Stones, Beasts, Fishes, and creeping Things innumerable; GOD having placed MAN over them all, and made all for His Service, whilst he is in this World. GOD hath also divided the Day from Night, so as to number Days, Nights, Months, and Years; Summer and Winter, Heat and Cold: For all which Blessings, let us daily render Thanksgivings and Praises; and more particularly for His eternal Salvation conferred upon us by the Merits of His SON JESUS, whom He sent into the World to die for our Sins; and by Whom we have eternal Life. So let us always fill our Thoughts with these Things, and give GOD the Glory.

The P R E C E P T.

{ Great GOD! the Alpha of both Heav'n and Earth!
And the Omega! of all that had Birth:
Thou feedest all!—let me Thy Works adore;
And sing Thy Praise, Here, and for Evermore. }

N B. Though the Time, and Author of this *Psal*m is not justly known; yet it was most probably wrote by DAVID.

On



On P S A L M CV.

HALLELUJAH.

THIS *Psalm* is ' an Exhortation to *Praise* and *worship* the LORD, and seek Him by *Thanksgiving*, *preaching*, ³ *singing* His *Praises*, *Conference*, *rejoicing*, ⁵ *believing*, *praying*, and by *Meditation*: Being ⁶ for His keeping His *Covenant*, and ¹¹ *Mercy* with our Forefathers in *Canaan*; and ¹⁶ their descending into *Egypt*; and their Abode there: And ²³ the *Plagues* inflicted on *Egypt* for their Deliverance. Also ³⁹ GOD's mighty *Protection*, and ⁴⁰ *Provision* for them in the Wilderness; and ⁴³ His bringing them into *Canaan* ⁴⁴ for that very same End, *i. e.* to observe His *Statutes*, ⁴⁵ keep His *Laws*, and *Praise* His Name for the mighty Things He had done for them.

(—Vide *Gen.* xii. 17.—xx. 3.—*Exod.* vii. 20.—viii. 6.—xii. 29.—1 *Chron.* xvi.*—)

The ancient *sacred History*, contained in this *Psalm*, is a worthy *Lesson* always to be remembered; wherein we have various *Examples* both of GOD's *Mercy*, and the *Truth* of His *Promise* to the Faithful; whereby we may confirm our *Faith*, and rest upon the same *Foundation*: We being now, by *CHRIST*, more bound to celebrate GOD's *Mercies* and *Benefits* than they were. And although the *Israelites* were exempted from the common *Condemnation* of the World, and were *elected* to be GOD's peculiar People, our *Author* here willet them to shew themselves mindful of GOD's *Mercies*, by *Thanksgivings*; Whose *Mercies* had wrought their mighty Deliverance; His Power being thereby declared as lively as if He had spoke it then by His own Mouth. The *Promise* which GOD made first to *Abraham* was, that He should be His GOD, and also the GOD of all His *Seed* after Him, throughout all *Generations*; and shewed that they should not enjoy the Land of *Canaan* by any other Means, but by His *Promise* He had made to their Forefathers, to whom He had shewed Himself more plainly; who were to set forth His *Word* and *Promise*. We see also, that the very *Princes* of the Land were obedient to *Joseph's* Commandment, and learned *Wisdom* of Him: And that the very *Animal Plagues* arm themselves against Man, when GOD is his Enemy; from which *Plagues* all GOD's *Children* were exempted, by His *Mercy* and *Divine Providence* over them. Thus were the *Egyptians* destroyed, and His *chosen* People preserved; that they, and their *Posterity*, might call upon GOD, and *worship* and *Praise* Him in this World: Whereby we may know, that GOD is always mindful to *preserve* His *CHURCH*, and will surely keep His *Promise* throughout all *Generations*; to *preserve* the *Righteous*, and destroy the *Wicked*.

The P R E C E P T.

{ As GOD, in Egypt, did great Wonders show,
That they His Statutes should observe and know:
So raise us, LORD, that we, with Heart and Voice,
Extol Thy Name, and evermore rejoice. }

N. B. Although

N. B. Although it appears, by the before-mentioned Transactions from *Abraham* to their Inheriting of *Canaan*, (and no farther,) that this *Psalms* was wrote by *Joshua*, in the End of his Life; by Reason it agrees with the Care he shewed for the same Thing, in his *xxiii*d and *xxiv*th Chapters; as his Predecessor *Moses* left a Memorial like them, in *Deut. xxxii*.—Yet it appears more evident, from *1 Chron. xvi*, that *DAVID* was the Author, and indited it for *Asaph*, to be sung as a Memorial when the *Ark* was carried into the City, &c.

On P S A L M C V I.

THE *Psalms* here ¹ exhorteth all to Praise *G O D*; ⁴ implores His Mercy: ⁶ Commemorating it, ¹³ and the People's Provocations in *Egypt*; and in the Wilderness; ³⁴ and in the Land of *Canaan*, at their first Enterance; and ⁴¹ under the Judges: Praying ⁴⁸ that the like Favours and Mercies may be shewed to them now; by gathering them from among the Heathen, that they might Praise the Name of the *L O R D* for ever and ever.

* (—Vide *Exod. xiv. 27.*—*Numb. xxv. 12.*—*xx. 13.*—*Psal. xcv. 8.*—*1 Sam. vii. 7, 8.*—*Psal. cxxvi.*—*Nehem. ix.*

The People here mentioned, being dispersed under *Antiochus*, magnify the Goodness of *G O D* among the Just and Penitent; and desire to be brought again into the Land, by *G O D*'s merciful Promise and Visitation. Yet, after the marvellous Works *G O D* had wrought in *Egypt* for their Deliverance, their Ingratitude again appears, as is herein mentioned; and the wonderful MERCY of *G O D*, in saving them. They then praying to *G O D* to be gathered together, to Praise and worship Him, He then granteth their Request, for the Truth of His Promise; that His Name might be glorious in all the World. This *Psalms* evidently shews the Patience and Goodness of a merciful *G O D*, unto His People; Whose holy Example we ought to follow, one towards another, both in public and in private; rather than, for every little Offence, to tear one another in Pieces. It shews also, that we must now reform our Lives by the Gospel of *C H R I S T*, if ever we mean to be saved; He having gathered His Church, which was dispersed, for the very same End. So Blessed be the Name of the *G O D* of *Israel*, for ever and ever; and let all the People Praise Him, and say Amen. Amen.

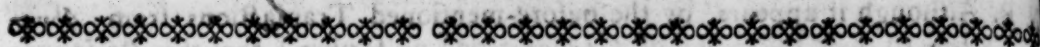
The P R E C E P T.

{ O save us, *L O R D*, by Thy most mighty Pow'r,
From cruel Foes, that would our Souls devour:
And, when Thou com'st to set Thy People free,
In Thy great Mercy, *L O R D*, remember me. }

N. B. This *Psalms* seems to be wrote by *Samuel*, in some Time of the Disperſion and Dread: It extending beyond the Time of the Judges, as is hinted in the 43d and 47th Verses. See in *Samuel* as before cited *.

End of the F O U R T H B O O K.

On



On P S A L M CVII.

OUR propheticall *Author*, in this *Psalm*, ' kindly exhorteth all such as are *redeemed*, and the *Faithful*, earnestly to *Praise* G O D ; especially ³ such as the *Tribe of Israel* ; also for His Providence ⁴ over *Travellers*, ¹⁰ *Prisoners* set at Liberty ; ¹⁸ *sick* Persons recovered ; and ²³ *Mariners* saved in Tempests. He shews also ³³ how the *Impenitent* are punished ; and ³⁸ the *Righteous blessed*, and ⁴² rejoice at it : And that ⁴³ wise Men will always *meditate* on the *Mercy* and *Loving-kindness* of the L O R D .

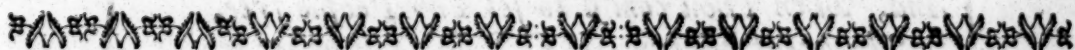
(—Vide *Amos* viii.—*Luke* iv. 16.—*Isai*. xli. 18.—*Luke* i. 7.—)

This glorious *Psalm* (from former Examples, as well as from those more present,) shews the wonderful *Mercy* and *Providence* of G O D over Mankind, both by *Land* and *Sea* : in Order to teach us never to despair of G O D's *Mercies*, in our greatest Dangers and Afflictions. Here is one glorious *Verse* four Times repeated by the *Author*, after several *Mercies* that G O D had shewn to His People ; which he desires always to be remembered and performed ; saying, *Oh ! that Men would therefore Praise the L O R D for His Goodness ; and declare the Wonders that He doth for the Children of Men !*—The great Benefits of G O D's *Mercy*, in past Ages, ought never to be out of our Memories ; and, for the *Love* he beareth to His *Church*, we ought daily to *magnify* His Name, in all *Places* and *Assemblies* ; knowing that He is as able to *destroy*, as He is willing to *save* ; and doth, by His *Providence*, exalt us, and doth make us know ourselves by humbling us with Afflictions. And since our *Faith* is enlightened by His *holy Spirit*, and by the *Gospel* of His S O N J E S U S, let us always rejoice in the *Justice* of His *Word*, against the Wicked ; and His *Truth*, in defending the *Righteous* ; and, that His *Mercy* endureth for ever.

The P R E C E P T .

{ G O D feedeth all, by His most powr'ful Hand,
And shews His Mercy both to Sea and Land :
Let all confess with Thanks, and freely own
The wond'rous Works that G O D for us hath done. }

N. B. From the *Style* of this *Psalm*, it seems to be wrote by holy D A V I D ; though no particular Person is mentioned.



On P S A L M CVIII.

HO L Y D A V I D, in this *Psalm*, ' greatly encourageth himself to *Praise* G O D with *Heart*, *Voice*, and ² *Instrument*,
for

for ⁴ many past Deliverances : And ⁷ promiseth himself the like *Victories* over all his remaining Enemies for the future.

* (—Vide 2 Sam. viii. and x.—Psal. xlii.—lvii.—lx.—)

This *Psal*m is taken out of the lviith, and the lxth, wherein DAVID firmly declares that, as his *Tongue* is his *Glory*, his *Heart* shall go along with it, without any Hypocrisy, to Praise the LORD; assuring himself of the *Promise* of GOD concerning of his *Kingdom*: Shewing, that he should divide *Shechem*, and measure *Succoth*; that *Manasseth* and *Ephraim* should be his, because it was strongly peopled; *Judah* be his Lawgiver, because it was the *Tribe* where his *Kingdom* should be established; *Moab* and *Edom* should be in Subjection to him; and that *Palestine* should seem to be glad of him, though he well knew they flattered and dissembled him. Let us always now take Notice, that these *Actions* are rather to be applied to the spiritual Enemies of CHRIST's Church, than to Armies that fight with outward Weapons: And that it is GOD alone that defends us, and our Church, from all Enemies. See the *Expositions* on the *Psalms* before-mentioned.

The P R E C E P T.

{ Defend me, LORD, with Thy great Pow'r and Might,
When cruel Foes do seek with me to fight :
Let all sing Praise to GOD, with Joy and Mirth,
Whose Pow'r and Mercy's over all the Earth. }

N. B. This *Psal*m was probably wrote on the same Causes as the xliiith, the lviith and the cxliiith, all of which see; and the viiith and xth Chapters of *Samuel* as before cited *.

On P S A L M CIX.

I N this *Psal*m holy DAVID (under the Name of *Judas*) ¹ complaineth to GOD of ² the Falshood, ⁴ Treachery, and ⁵ Ingratitude of his cruel Adversary; and ⁶ expresses his great Dislike and Hatred against him, ¹⁰ and his Posterity. And ²¹ begging to GOD for Liberation to himself, he promiseth ³⁰ to Praise GOD in the Church, ³¹ for his mighty Deliverances.

(—Vide 2 Sam. xv. 31.—Acts i. 20.—Psal. lii.—Mat. xxiii. 23.—John vii. 49.—)

This terrible *Psal*m of DAVID, pointeth to the wicked Actions and Counsels of *Ahitophel*, with his Son *Abfalom*; who, for no Cause, fought to take away his Life; even as *Judas* betrayed CHRIST; of which this was a true *Figure*, set forth by DAVID, by the Spirit of Prophecy. This *Psal*m must be used with great Care and Judgment, lest we draw in the Spirit of *Vengeance*, and false Zeal: for DAVID had no Spite against him or *Saul*, in any Case whatsoever, else he might have avenged himself on them, by several Opportunities which GOD gave him. No, he prayed all these *Judgments* to fall on his Enemies, for no other End, but that

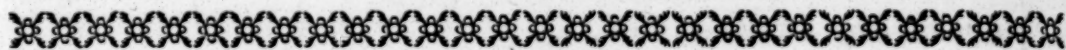
that GOD might have the *Glory*, and his *Church* be kept in *Safety*; and to destroy the *Antichristians*, and *Enemies* of the *Gospel*; which *Imprecations* we find in other *Psalms*, as well as in this; agreeable to the *Writings* of *St. Paul*, and many others. But our *Case* is now quite different from that of *DAVID*, since *Christianity* is more spread amongst us; for what he then did, and said, was to enlarge the *Church* of *GOD* and *CHRIST*, that the *Scriptures* might be fulfilled; and *GOD* have the *Glory*. So let us not misapply such *Psalms* to our own malicious *Ends*, lest we bring on our own *Heads* those *Things* we pray for to others: These being only written to shew *GOD's* *Judgments* on the *Persecutors* of His *Church*, and the *Love* he bears to those that espouse it.

(—Vide *Gal. v. 12.*—*2 Tim. iv. 14.*—*Acts viii. 20.*—*1 John v. 16.*—)

THE PRECEPT.

{ Confound, O LORD, with great Rebuke and Blame,
All such as hate me, and despise Thy Name:
Shield me, O LORD, from Men of Pride and Spite,
And let Thy Praises be my Soul's Delight. }

N. B. Some think this *Psalm* points to *Doeg* and *Saul*, as well as to *Ahitophel*.



ON PSALM CX.

IN this *Psalm*, holy *DAVID* prophesieth of the *Power* and everlasting *Kingdom* of *CHRIST*; and also of His *Priesthood*: And⁷ thas He shall put an *End* to the *Priesthood* of *Levi*, and be made *Victor* over all His *Enemies*.

(—Vide *Mat. xxii. 42.*—*Heb. i. 12.*—*1 Cor. xv. 24.*—*Heb. x. 13.*—*vii. 26.*—*Isai. ii. 3.*—*Luke xxiii. 42.*—*John iii. 2.*—*Acts iii. 21.*—*1 Cor. xv. 28.*—*Dan. ii. 24.*—)

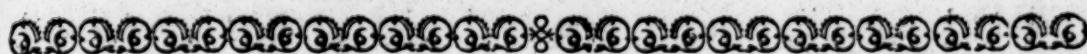
This short, though precious *Psalm*, seems to be an *Epitome* of the promised *Gospel* of *CHRIST*: Shewing, *first*, the *Divinity* of *CHRIST*; *secondly*, His *Humanity*, and everlasting *Power* in the *Kingdom* of *Heaven*; *thirdly*, his *Battles* and *Victories* against His *Enemies*, visible and invisible; *fourthly*, what *Time* His *Kingdom* begun; and by the *Thief* hanging on the *Cross*, and whereunto *Pilate* did subscribe it in three several *Languages*; and, *fifthly*, a plain *Description* of the *true Church*, &c. All which was, doubtless, *CHRIST* Himself; Who is now made to us *Wisdom*, *Justice*, *Sanctification*, and *Redemption*. All these *Things*, both the *Church* itself, and the excellent *Gifts* wherewith it is adorned, is as the *Dew* falling down from the *Womb* of the *Morning*; *sixthly*, He is a *Priest* after the *Order* of *Melchizedek*, which cannot be accomplished in any other *King*, only in *CHRIST*; nor no *Power* shall be able to resist Him: Who shall triumph much more glorious, when He shall come to judge the whole *World*, in *Righteousness* and *Truth*. The before-mentioned *Scriptures* will set this in a clearer *Light*.

The

The P R E C E P T.

*By Melchi's Order, CHRIST's our Priest for ever,
Our great Salvation, Who will fail us never :
As Men, and Angels, do His Justice own,
So guide us, LORD, to Thy eternal Throne.*

N. B. When DAVID shewed the Continuance of his own Kingdom, he then figured thereby the above Kingdom of CHRIST: Of which this Psalm is a Song of Triumph. The four following are on the same Score.



On P S A L M CXI.

(HALLELUJAH.)

Herein holy DAVID positively declareth ¹ that he will Praise GOD both with his *Voice* and *Heart*, ² for the singular Works of His Grace towards His Church: And that ⁴ he will keep His Works always in Remembrance. He sheweth also ⁷ that the Works of GOD are *Truth* and *Justice*; and that He hath performed His Promise ⁹ in redeeming His People: And ¹⁰ that to fear GOD is the Beginning of Wisdom; and all that love Him, will be mindful of His Covenant, and PRAISE Him for His Mercies, for ever and ever.

(—Vide Prov. xxx. 8.—xxx. 15.—Psal. cxxxvi.—)

This Psalm hath some Connection with the former, touching the wonderful Mercies of GOD in redeeming His People, by His Son JESUS; for which Mercies our Author herein voweth to consecrate Himself wholly and only unto GOD; shewing that His very Works are sufficient to make us Praise GOD; and that especially for His Benefits towards His Church; and for His just and true Government of the same. He also shews that they are only wise that fear GOD, and keep His Commandments; and live according to the Gospel of CHRIST; and devote themselves wholly to the Service of GOD, by Prayer, Praises, and Thanksgivings.

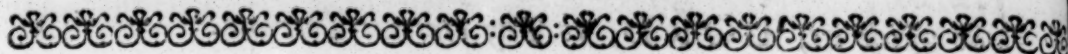
(—Vide Psal. cv. cvi.—Rom. ii. 29.—)

The P R E C E P T.

*In Presence of the Just, let all rejoice,
And Praise the LORD, with Heart, and Soul, and Voice;
CHRIST our Redeemer is, Who bath above
A sure Reward for such as do Him love.*

N. B. That all such Psalms as have HALLELUJAH, or PRAISE THE LORD, set over them as a Title, were chiefly written by holy DAVID, or ordered by

by him, as Motives to a *godly* Life; and designed to be used when the People were gathered together in the *Temple*, as at solemn *Feasts*, &c. in order to exhort the People to *Praise* GOD for all *Mercies* in general; and that *Righteousness* should be sought out of his *Works*, by true *Faith*, in *CHRIST JESUS*: And even now to be used in all *Christian* Assemblies, and *Sacraments*, &c.



On PSALM CXII.

(HALLELUJAH.)

IN this *Psalms* is shewn ¹ the *Happiness* and *Felicity* that attends those that *fear* the LORD; ³ and practise *Righteousness*, ⁴ *Mercy*, ⁵ and *Charity*; and ¹⁰ that the *Wicked* shall consume away, for being *envious* against their *Charity* and *Goodness*.

• (Vide *Psal.* xli.—2 *Tim.* ii. 1.—iv. 8.—*Rom.* vii.—)

We may observe from this glorious *Psalms* what glorious Things are added unto us, by living in the *Fear* of GOD, viz. *Contentment* whilst we are in this Life, and the *Enjoyment* of *Heaven* hereafter; and that because all our *Delight* is always to do the *Will* of GOD, so far as we are able. Hence it appears, that, if we intend to be *happy* in the next World, we must *live* according to the *Gospel* of *CHRIST* in this; we must *love* *Mercy*, *lend* without *Extortion*, and *give* so far as we are able, without *Ostentation*; whereby we shall obtain the *Blessings* of GOD, both on ourselves, and our *Children*; whilst the *Wicked* die in *Envy* against us, by Reason their Eye is *evil*, because we are *good*. So let us all make this precious *Psalms* our *godly* *Pattern*, whilst we are in this Life, forasmuch as we are assured, by *St. Paul*, that *Godliness* *bath* not only the *Promise* of *Happiness* in this Life, but also in that which is to come.

(—Vide *Jam.* i. 9.—1 *Tim.* iv. 8.—*Isai.* lviii. 10.—*Eph.* iv. 29.—)

The PRECEPT.

{ *A liberal Heart* the LORD will surely bless,
Who helps the Poor and Needy in Distress:
His Righteousness, and Wealth, shall ne'er decay,
Whilst wicked Men consume and melt away. }

N. B. See the *Scriptures* before-mentioned *.



On PSALM CXIII.

(HALLELUJAH.)

HOLY DAVID, in this *Psalms*, ¹ exhorteth all the *Faithful* to *Praise* GOD ³ for His *Excellency*, ⁶ for His *Humility*, and for His general *Mercy*, *Goodness*, and *Providence* ⁷ over the *Poor*, ⁸ His *Church*, and all the World.

(—Vide *Psal.* viii.—cxxxv.—cxlvii.—*Matt.* xxi. 16.—)

This

This *Psal*m stirreth up the People to *Praise* GOD, and to consider that He created them for the same End. It sheweth also, that, as the *Glory* of GOD shineth over all the World, so should our *good Works*, by helping the *Poor* in their Need, and raising them to Honour; and to *instruct* those that are ignorant in the *Gospel* of *CHRIST*, that they may glory in His *Church*, which He so marvellously has ordained for them. We may also observe, in this *Psal*m, GOD's wonderful *Love* towards His People, and that chiefly towards such as were *Poor*, viz. *Joseph*, *David*, and *Daniel*, whom He, by His *Mercy*, so wonderfully raised; and also by the barren Women, viz. *Sarah*, *Rebecca*, *Anna*, &c. all of whom being the *Servants* of GOD, &c.—Now, seeing that the *Levitical Priesthood* is taken away, and we *Christians* only rely on *CHRIST*, let us always *consecrate*, and offer up our *Praises* and *Thanksgivings* to the *Throne* of GOD, with His *Church*, whom He hath appointed for the very same End. So *Praise* the LORD.

(—Vide *Psal.* cxvii.—*Isai.* liv. 1.—)

The P R E C E P T.

{ GOD, in Compassion, never fails the Just,
But helps the Poor that do Him love, and trust :
Their Seed He raises up to mighty Fame;
Therefore, Praise ye the LORD's most mighty Name. }



On P S A L M CXIV.

BY *Example* of dumb Creatures, holy *DAVID* herein exhorteth all the *Faithful* to ⁷ *fear* and *magnify* the LORD, for His past *Favours* and *Mercies* in delivering the *Israelites*, and preserving His *Church*.

* (—Vide *Exod.* xiii. 3.—xvii. 6.—*Psal.* lxviii. 8.—*1 Cor.* x.—*Acts* xvi.—)

This *Psal*m brings to *Rememberance* the wonderful *Mercies* of GOD; and celebrates the *Deliverance* of the Children of *Israel* out of the Land of *Egypt*: Being a true *Figure* of our everlasting *Deliverance* from *Satan*, *Sin*, and *Death*, by the *Coming* of *CHRIST*; for which we are more in *Duty* bound to *celebrate* the *Mercies* of GOD, than our *Forefathers*; by Reason we now have the *true Light* of the *Gospel*, and they had only *Types* and *Shadows* of it. We may here also observe, that when GOD had brought them from the *Egyptians*, (a People of a strange Language, unto them,) that they were then *Witnesses* of the *Power*, *Majesty*, and *Mercies* of GOD in delivering them, and relied wholly on GOD, as His chosen People. And, that as the dumb Creatures, viz. the *Sea* and *Mountains*, in Similitude, then felt, and saw His mighty *Power*, how much more ought we, His People, now to *Praise* and *glorify* Him for our *Salvation* by *JESUS CHRIST*! So *Praise* the LORD with me, and let us *magnify* His Name together. *Psal.* xxxiv. 3.

The P R E C E P T.

{ *As Mountains shake, and mighty Waters stand,
And all Things else obey the LORD's Command :
So teach me, LORD, to dread Thy mighty Name,
Thy Mercy own, and all Thy Deeds proclaim.* }

N. B. This *Psalm* was (as is supposed) often used by DAVID, in the Temple, in Remembrance of GOD's Mercies, &c.

On P S A L M CXV.

THIS is a *Psalm* of Prayer, desiring ¹ GOD would succour all such ⁴ as are oppressed with Worshipers of *Idols*; exhorting ⁹ all the *Faithful* only to trust in GOD, and fear Him; whereby ¹⁵ He will surely bless not only them, but their *Children* after them, according to His *Promise*.

* (—Vide 2 Chron. xx.—Isai. xlvi. 11.—xxxviii. 19.—Rev. xiv. 1, 2, 3.—)

This *Psalm* is of great Use to our *Commonwealth*, whereby we may pray to be defended from all prophane Nations, who worship *Idols*; being a beautiful Comparison of false gods, unto the Power and Goodness of the true One. Herein we may see, that, as neither Matter nor Form can any Way commend *Idols*, there can be no Reason to esteem or honour them; forasmuch as they can neither damn nor save, any farther than deceiving the Souls of those that trust in them. Hence let it be always our Prayer for GOD to save us from such *Idol-Worship*; that we may rely on the true GOD of the House of Aaron and Israel, whom our GOD hath appointed as Teachers of the true Faith and Religion to all Generations that came after them. And since GOD's manifold Gifts, Graces, Mercies, Wonders, and Works are sufficient Testimonies of His Truth and Goodness, let us always rely on Him for Help, in all our Afflictions; who never failed to preserve the Righteous, and destroy the Enemies of His Church, that His Name might be glorious in all the World. So let us never cease to Praise His Name, and worship Him according to the Gospel of His SON JESUS, by whom we have eternal Salvation. Not unto us, O LORD, but to Thy Name be Glory.

* (—Vide 1 Sam. ii. 30.—Matt. vi. 24.—)

The P R E C E P T.

{ *In Idols place no Confidence, nor Trust ;
Their Help is vain, their Makers are but Dust :
Trust in the LORD, for He's your only Guard,
And, at the last, in Heav'n, your great Reward.* }

N. B. It is supposed that holy DAVID composed this *Psalm*, and that it was referred to the History of Jehoshaphat; or was indited for the Use of the Church. See the Scriptures before cited *

On P S A L M CXVI.

IN this *Psalms*, holy DAVID, being in great Danger of Saul in the Defart of *Maon*, ¹ professeth his great Love and Service to GOD for hearing and preserving him, when ³ he was near in Despair of any Help; promising for the future always ¹³ to be solemn, and drink the usual Cup in his *Thanksgivings*; and ¹⁷ to offer his *Praises*, and ¹⁸ pay his Vows in the House of the LORD, as an Atonement of GOD's *Mercies* towards him.

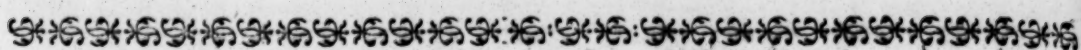
* (—Vide *Josb.* xv. 55.—2 *Cor.* iv. 13.—*Isai.* i. 14.—*Rom.* iii. 4.—*Matt.* xx. 20.—*Rev.* xix.—)

This *Psalms* is a singular Example of *Faith*, *Praise*, and *Thanksgiving* for any *Mercies* received from GOD. Our holy *Author*, herein, setteth forth his *Love* in calling upon GOD, and avers Him to be *just* and *merciful* in helping him, when he was destitute of either Help or *Counsel*. He also shews how strong his *Faith* was, that GOD would preserve him; knowing Man's Help to be only *Flattery*, without His *Divine Protection*. We may here also observe, how grateful DAVID was, in returning *Thanks* for his great Deliverance; by his promising to make a solemn *Banquet*, according to *Law* and *Custom* in those Days, and drink a *Cup* in Sign of *Thanksgiving*: It being as a *Figure* of the Blessed Cup of our LORD JESUS, in His holy *Sacrament*. And, since GOD alone has the Power of both *Life* and *DEATH*, and can either *destroy* or *save*, let us always make it our constant *Rule* to return *Thanks* for all the *Mercies* and *Benefits* we receive at His Hands; and be as ready to acknowledge His *Favours*, and *Praise* His Name, as He is willing to *preserve* us: Let us always be mindful of the *Gospel* of CHRIST, and not neglect that great and important *Duty* which CHRIST has commanded us, i. e. to *receive his blessed Cup of Salvation*, and call upon the Name of the LORD to strengthen our *Faith* in CHRIST JESUS; whereby we may have free *Forgiveness* of our Sins, and die in *Charity* with all Men.

The P R E C E P T.

{ When unto GOD I pray'd, in Pain and Grief,
He heard my Pray'r, and eas'd me with Relief:
To GOD I'll offer humble Thanks and Praise,
Receive the Cup, and call on Him always. }

N. B. See the *Place*, and *Scriptures* before cited. *



On P S A L M CXVII.

(HALLELUJAH.)

HOLY DAVID, in this *Psalm*, ¹ cheerfully exhorteth all Nations to Praise GOD, ² for His loving Kindness, His Mercy, and His Truth, &c.

* (—Vide *Rom.* xv. 11.—*John* i. 17.—)

This short, though excellent *Psalm*, exhorteth all People in general to Praise GOD, because He hath finished His Promise, of giving everlasting Life to all by His SON *JESUS*; and in giving His Grace and Truth, by Whom He is to be worshipped; whereby we may know that the Kingdom of *CHRIST* is spiritual: This being the Sum of the Gospel, as expounded by St. Paul, and St. John. See the Scriptures before cited *.

(—Vide *Psal.* c.—)

The P R E C E P T.

{ Let ev'ry Nation Praise GOD's mighty Name,
 { Declare His Power, and exalt His Fame;
 { Great is His Love!—His Mercies ever sure,
 { And Truth to endless Ages shall endure. }

N. B: Altho' we have no particular *Author* mentioned in the ancient Title of this *Psalm*, yet, from its Style, it is conjectured to be wrote by holy DAVID, for public Use, in the Congregations; as a SONG of Praise and Thanksgiving in general unto GOD, for His fatherly Grace, Care, and Protection.



On P S A L M CXVIII.

(HALLELUJAH.)

IN this *Psalm*, King DAVID ¹ exhorteth all the Faithful to Praise and confess GOD, because His Mercy endureth for ever. He sheweth also ⁹ that it is better to trust in GOD than in Princes, ¹³ by his own Experience ¹⁷ and Faith: And ¹⁴ that his Deliverance should be His SONG, for His mighty Salvation. Then ¹⁹ foretelling of *CHRIST*'s Kingdom, ²⁷ he sheweth His mighty Power; and ²⁸ Praisetb GOD, that His Mercy endureth for ever.

* (—Vide 2 *Sam.* xxi. 16.—*Isai.* xxviii. 16.—*Matt.* xxi. 42.—*Acts* iv. 11.—*Rom.* ix. 33.—1 *Pet.* vi. 7.—*Numb.* vi. 23.—*Luke* i. 78.—1 *Theff.* v.—)

DAVID,

A New Exposition on the Book of Psalms, &c. 99

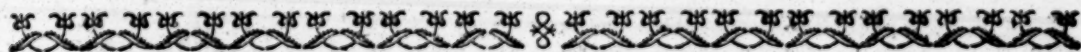
DAVID, being made KING, here imputeth all to GOD's *Mercy* towards His afflicted Church; and does not only thank and *Praise* GOD for it himself, but exhorts all the *Faithful* to do the like. And though *Saul* was his greatest Enemy, from whom he was preserved, he doth not impute his *Deliverance* unto himself, but only unto the *Mercy* and *Power* of GOD; for which he promiseth *Praise* and *Thanksgiving*; and willeth that the *Doors* of the *Tabernacle* might be opened unto all; whereby they may join with him in *Praises*, for delivering both him and the Church. And, though *Saul* and the chief Powers had refused DAVID to be King, yet GOD preserved him above them all, set him on the *Throne*, and delivered His Church from all its cruel Enemies. DAVID being here the very *Figure* of CHRIST, unto all the Faithful, they are all joyful in him, and pray for his Prosperity; because GOD, by him and his, hath restored Darkness unto Light, and hath brought *Salvation* to all Mankind. So let us all *Praise* the LORD for the Truth of His Promise, and say, *Blessed is He that cometh in the Name of the LORD.*

(—Vide 1 Pet. ii. 7.—Eph. ii. 20.—Heb. xiii. 16.—)

The P R E C E P T.

{ CHRIST's my Defence, and Song; to Him I'll flee,
 And is become a Saviour unto me:
 My Song shall Praise Him, and His Name confess,
 For He's the Gate of Joy and Righteousness.

N. B. This seems to be penned for a *triumphant Song*, for *Victories* obtained, and his personal Deliverances, probably from *Ishbubenob*, &c. and of his *Advancement* to the Kingdom. All of which must be referred to CHRIST, of whom DAVID was a true *Figure*. See the *Scriptures* before cited *.



On P S A L M CXIX.

THIS most glorious and golden *Psalms* of holy DAVID contains a general EXHORTATION to all the People of GOD, in order to frame their *Lives* and *Actions* according to His *Laws*, and *Divine PRECEPTS*, and not to their own frail *Opinions*; in which he setteth forth the *Blessedness* of those that live obedient to His *Ordinances*, and love and fear Him, &c. He then greatly magnifies GOD's mighty NAME, and prays to be instructed by Him, and ¹⁵ meditates on His divine *Promises*; and ⁷¹ greatly comforts himself in all his *Afflictions* and *Temptations*: Which he, through *Faith*, thought was for his own Good, and tended to his eternal *Salvation*. He also, herein, ¹⁰⁵ shews the Light of GOD's holy WORD, and his own true *Zeal*; and ¹³⁶ how he was grieved at the Wicked for their cruel *Persecutions*.

tions against him, and the Church, by their not living according to GOD's holy *Laws* and divine *Precepts*, &c. &c. &c.

* (—Vide *Psal.* cxxiii.—cxxiv.—xcvi. 9.—*John* ii. 27.—)

This most precious *Psal*m of INSTRUCTION, and divine MEDITATIONS, has 176 *Verses*; and is divided into 22 *Osonaries*, each having eight *Verses*, with proper *Titles* according to the *Alphabet* of the *Hebrew Letters*, &c. This *Psal*m was anciently called *The Saint's Alphabet*, for the Scholars of *Sion*: Or, A choice and public *Repository*, *Ark*, or *Chest* of 176 gold *Rings*, in 22 *Divisions*; each *Ring* or *Verse* being a golden PRECEPT to a godly *Life*, while we are in this *World*, and an *Hieroglyphic* of *Eternity* in the next.

(To comment strictly on every *Verse* of this long *Psal*m would make a large *Volume* in *Folio*; which cannot be expected in this *Octavo*.)

As the whole *Book* of *Psalms*, (apud *Luther*. and others) was formerly called, *The Lesser Bible*, or, An *Epitome* of the holy *Scriptures* in general, so this cxixth *Psal*m was, in like Manner, called, An *Epitome* of all other *Psalms*; setting forth all the *Excellencies* and *Perfections* of the whole *LAW* of *GOD* contained in the holy *Scriptures*; in order to arm us with *Faith* to withstand all the *Temptations* and *Afflictions* of this *Life*; and not to faint under *GOD*'s *Chastisements*; by reason they tend to our own *Good*, in the *End*, and to His *Glory*; if we faithfully trust in Him, with *Patience*.

St. Ambrose says, that this cxixth *Psal*m as far exceeds all other *Psalms*, as the *SUN* exceeds the *Moon* in *Lustre*; it being a choice *Pocket-Book* of *GOD*'s *LAW*, according to *Moses*; and the *GOSPEL* of *CHRIST*, in the *New Testament*.

It is also a worthy *Piece* of *Christian Doctrine*, and adapted to every *Age*, *Sex*, and *Scenes* of *Life*; whether in *Youth*, *Manhood*, or *Old-Age*; *Health*, *Sickness*, *Poverty*, *Prosperity*, *Temptation*, or *Despair*: And ought never to be out of our *Hands*, or *Thoughts*, at all *Opportunities*, if we would live in the *Fear* of *GOD*, according to the *Gospel* of *CHRIST*, in *Hope* of eternal *Life*.

By a strict Survey, I find there are but two *Verses* in this long *Psal*m, (viz. the 90th and 122d) but what mention the *LAW* of *GOD*, either under the *Name* of *Laws*, *Statutes*, *Precepts*, *Testimonies*, *Commandments*, *Ordinances*, *Word*, *Promises*, *Ways*, *Judgments*, *Name*, *Righteousness*, or *Truth*, &c. &c. The *Word* *LAW* being diversly taken in *Scripture*, though much to one and the same *Meaning*.

(—Vide *Jam.* xx. 10.—*Gal.* iii. 23.—*Luke* xxiv. 44.—*John* vii. 49.—*Mic.* iv. 2.—*Isai.* ii. 3.—)

Holy *DAVID* complained of his distressed *Condition*, when he was wrongfully persecuted by King *Saul*, saying, that he was forced to fly, and hide himself in the *Rocks* and *Caves* of the *Earth*; and also was obliged to live amongst the wicked *Philistines*, &c.

Musculus was of Opinion that *DAVID* had this *Psal*m, of *GOD*'s *LAW* or *WORD*, always along with him, as his only *Guard* and *Monitor* against the *Impieties*, *Temptations*, and *Allurements* of his *Enemies*: It being his daily *Meditation*; which appears very probable in the 92d *Verse*, thus: *Unless Thy LAW had been my Delight, I then should have perished in mine Afflictions*, &c. q. d. He should have been drawn aside by them, to join in their wicked *Actions* and *Impieties*, * if *GOD*'s *LAW* had not been his only *Safeguard*.

It is also said that the *Jews* always had a strict *Regard* to this cxixth *Psal*m, by Reason they always taught it to their *Youth*, of both *Sexes*; in order early to fix

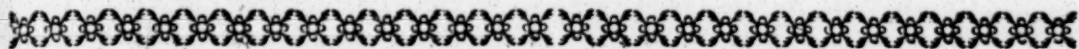
in their Minds PRECEPTS to a godly Life: Which was probably penn'd by holy DAVID in the Days of his *Banishment*, under King *Saul*, (as before hinted,) at several *Times*, and in several *Places*, when he was chased about by him, and his wicked *Adherents*: Which being now left to us a Monitor to all Ages, we ought to read, mark, and learn; and intirely rely on GOD's divine *Protection*, in every Scene of Life.

(—Vide *Ver.* 19, 23, 49, 54, 69, 75, 95, 107, 116, 150, 161.—)

The P R E C E P T.

{ LORD, guard my Soul, and Thou my Heart incline
To keep Thy LAWS, and Statutes most divine:
Thy Paths are pure! Thy Precepts sure will lead
To heav'nly Joys, which never, never, fade. }

N. B. That *Herlackinden*, and *Greenham* wrote two large Volumes intirely on this *Psal*m, very tiresome to read; the last of which was printed in 1605, in a small *Folio*.



On P S A L M CXX.

(ASCENSION I.—*I called,—*)

Cir. HOLY DAVID, having prayed unto GOD to be 1058. delivered from his cruel Enemies, obtaineth his Desire; and herein¹ complaineth of their flattering, lying, and deceitful Tongues, and³ declares his Judgment on them: And⁵ greatly lamenteth his long *Exile*, on Account of their Cruelty, &c.

* (—Vide 2 *Sam.* xxvii. 6, 7.—*Ezra* vii.—*Psal.* cxxvi.—*Gen.* x. 2.—2 *Chron.* xx. 19.—1 *Chron.* xvii. 17.—*Isai.* vi.—2 *Cor.* v. 1.—*Luke* xvi.—*Psal.* cxl.—*Prow.* xxv. 18.—*Ezek.* v. 16.—)

This *Psal*m chiefly pointeth to King *Saul's* Flatterers against DAVID, such as *Doeg*, *Ahitophel*, &c, who drove DAVID out of *Judea*, and made him live long in *Exile* in *Ziklag*: From which we may see, that good Men are very often drove away from their own native Country, by the Cruelty of the Wicked; and that they have too often such wicked *Mefechites* and *Kedarites* amongst their own *Relations*, as holy DAVID herein speaks of, *i. e.* the greatest of Enemies: Some of the *Israelites*, as herein pointed at, having not only degenerated from their first godly *Fathers*, but turned envious against their own Brethren, and against all the faithful People of GOD, &c.

We may easily infer from this *Psal*m, that we never ought to be cast down when we suffer Afflictions for Righteousness sake; but rather ought to rejoice; though, at the same Time, it is very hard to be used ill for our Well-doing: Forasmuch as we know that our Labours will not be in vain in the LORD; and that all the Slanders, Lyes, and malicious Cruelties will, like sharp Arrows, Fire, &c.
turn

turn again on our Enemies, and not on us; if we faithfully rely on GOD for Succour, when the Help of Man faileth: Who hath always promised never to forsake the Righteous; but that He will assuredly destroy all the Enemies of CHRIST's People, Gospel, and Church.

The P R E C E P T.

*Thieves, Fire, and Sword, wound not with so much Wrong,
As a false Witness, and a lying Tongue:
LORD, give me Patience, when such Foes oppress,
And 'venge my Cause, in Truth and Righteousness.*

☞ *The Reader is here to take Notice, that there are 15 Psalms, (from the cxixth to the cxxxvth) called Psalms of Ascension, Gradual Psalms, Songs of Degrees, or Songs of Remembrance, and GRATITUDE; which were sung by Ezra, and his Company, on the several Stages in their Journey out of Babylon: (And not on the 15 Steps or Stairs of the Temple, as some do imagine.) These 15 Psalms, I say, were particularly consecrated to commemorate the Return of the Israelites, as they came on their Way, in several Companies; which Psalms are said then to be put together, in a little Book by themselves, by Ezra, in order to declare and perpetuate the Benefits and wonderful Mercies of GOD to His chosen People: (Each Psalm having its Beginning as a Title, as above,) some coming from Babylon under Zorobabel, some under Ezra, and some coming under Nehemiah, &c.—See the Scriptures before cited *.*

On P S A L M CXXI.

(ASCENSION 2.—*I will lift up,*)

THIS Psalm shews the wonderful Safety of all such as only trust in GOD; Who will always be watchful⁶ both Day and Night to preserve them, and His Church; if they follow but this Example of holy DAVID.

(—Vide 1 Sam. xxvi. 19.—Dan. vi.—Ezra vii.—Psal. xci.—

Holy DAVID herein sheweth, that the highest Things in this World afford but little Help to Man; and that we must look over them all, into the very Heavens, if we would have GOD to be our Safeguard. And as his continual Providence is, at all Times, over the Faithful, He will not suffer either Heat or Cold, or whatever the Wicked shall contrive, to discommode or destroy His Church and People. Here, the Israelites, being on their Journey from Egypt, looked towards Judea, and saw the City overthrown, greatly comforting themselves, that GOD, by His Mercy, had defended them from the parching Sun in the Day-time with a Cloud; and with the Light of a Pillar of Fire in the Night; as they travelled on their Journey

Seeing now, that all these Wonders are only Figures of the spiritual Help, whereby the Son of GOD doth marvellously preserve and defend His Church, travelling through this World: Let us wholly rely on His Gospel Ordinances as
our

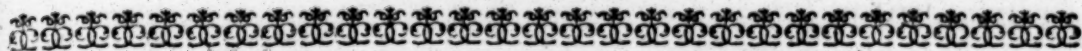
our Rule and Pattern, whilst we are in this Life; whereby we may raise our Thoughts above the Vanities of this World, even into the very Heavens, from whence all our Help cometh; and wherein we hope to be raised after this painful Life is ended; by the Merits of *JESUS CHRIST*, to Whom we seek for Succour, and eternal Salvation.

(—Vide *Exod.* xiii.—*Isai.* iv. 4.—*Gen.* xxxi. 40.—*Deut.* xxviii. 6. 2.—*2 Chron.* i. 10.—*2 Sam.* iii. 25.—*Acts* i. 21.—ix. 28.—)

The P R E C E P T.

{ *G O D* will the just Man safely guard and keep,
By Night, or Day; awake, or when asleep :
In all his Businels, going in, or out,
G O D, as a Fence, will compass him about. }

N. B. This *Psal*m is conjectured to be wrote by *DAVID*, though we have no particular Person mentioned.



On P S A L M CXXII.

(*ASCENSION* 3.—*I was glad,*)

HOLY *DAVID*, in the Name of the *Faithful*, greatly rejoiceth that *G O D* hath accomplished His *Promise*, and hath placed His *Ark* in *Sion*, for public *Worship*, and civil *Justice*: Wherefore he giveth *Thanks*, and prayeth for the *Church's Peace*, and *Prosperity*; and for all the *Members* thereof.

* (—Vide *1 Chron.* xxix. 9.—*2 Sam.* vi. 12. 20.—)

Our holy Author here greatly rejoiceth that *G O D* hath appointed a Place where in His *Ark*, or *Divine Presence*, should abide, which was before removed from one Place to another. He also meaneth, by the artificial Workmanship and beautiful Joining of the Building, the *Concord* and *Love* that was amongst the Citizens, or *Tribes* that should come there to the *Worship* of *G O D*; Whole House was there placed as a *Throne* of *Justice*; and should have *Prosperity* both within and without, by the *Favour* and *Blessing* of *G O D* amongst the People. This being a true *Figure* of *C H R I S T*'s Kingdom, let us, (with holy *DAVID*) not only, for his own Sake, pray for it, but for all the *Faithful* of the *Church* of *C H R I S T*, *Peace be within Thy Walls, and Plenteousness within Thy Palaces.*

(—Vide *Exod.* xxv. 21.—*1 Cor.* xi. 19.—*Rev.* xiv. 4. 9, 10, 11.—*Psal.* cxxxiii.—*Isai.* ix. 6.—)

The P R E C E P T.

{ *L O R D*, let Thy Church be all my Soul's Delight,
To Praise by Day, and meditate by Night :
And, that Thy Church may more and more increase,
L O R D, give to all Prosperity and Peace. }

N. B. This *Psal*m was wrote by *DAVID* after the *Ark* was fixed in *Jerusalem*.
See the *Scriptures* before cited. *

On



On P S A L M CXXIII.

(ASCENSION 4.—*I lift mine Eyes to the Heavens,*)

THIS *Psalms* shews holy DAVID's constant Dependence on GOD; and that ³ he *prays* for His *Mercy* to defend him and his from all proud, spiteful, disdainful, and ⁴ scorning Persons.

* (—Vide 1 Sam. xxiv.—Nehem. viii.—1 Cor. i. 24.—)

This *Psalms* compareth the *State* of the *Godly* to that of *Servants*, and CHRIST the MASTER, on Whom all must wait, until it be His good Pleasure to bestow His *Mercies* and *Benefits* upon us. And as we have no other *Help* but what cometh from GOD, at every Need; how much the more ought we to *pray*, and rely on His divine *Providence* to assist us? Since He hath *promised*, that, when we have underwent all the *Oppressions* and *Scornings* of the Wicked, He will help us out of their cruel Hands; and that, if we be but *faithful* to Him, even until *Death*, he will surely give us a *Crown* of *Life*.

(—Vide *Psal.* xxxi. 23.—*Prov.* xxviii. 20.—*Rev.* ii. 10.—)

The P R E C E P T.

{ Most mighty LORD! we all on Thee do wait,
As Servants waiting at their Master's Gate:
We sue for Pardon, LORD, till Thou forgive,
For, at Thy Pleasure, all must die, or live. }

N. B. This *Psalms* was probably wrote by DAVID, when Saul despised him, and his poor Train of Attendants. See the *Scriptures* before cited *.



On P S A L M CXXIV.

(ASCENSION 5.—*If the LORD had not,*)

IN this *Psalms* holy DAVID shews that if GOD had not been on his Side, ² when Saul pursued him, to take away his Life, both he and all his Attendants must have been *Victims* to their Cruelty; for which Deliverance ⁶ he greatly *Praiseth* GOD, and ⁸ owns Him to be their only Succour.

* (—Vide 1 Sam. xxiv.—*Psal.* xci. 3.—*Rom.* viii. 31.—)

This *Psalms* sheweth that GOD is always ready to help all such as trust in Him, in their greatest Dangers; and that the *Faithful* are always saved by that Means: And that though the Wicked rage ever so furiously against GOD's Church,

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Church, and to destroy and swallow up His People, all their Enterprises are of none Effect, when G O D takes the Matter in Hand ; forasmuch as His *Word* is true, and His *Mercy* aboundeth for ever to preserve them.

The P R E C E P T.

Why should we fear, when Trouble is at Hand ?
G O D loves the Just, and faithful by them stands :
Ungodly Foes in great Confusion flee,
Whilst godly Men triumph in Victory.

N. B. This *Psalms* is supposed to be wrote by D A V I D, when in the *Cave* with his *Attendants*, and *Saul* sought to destroy them. See the *Scriptures* before cited *.

On P S A L M CXXV.

(ASCENSION 6.—*They that trust in G O D,*)

THIS *Psalms* shews¹ the great *Safety* of the *Faithful*; and that such as trust only in G O D shall² never be moved by the *Schemes* of the *Wicked*; and³ that all such as are *Workers* of *Iniquity* shall inevitably perish.

(—Vide 1 *Sam.* xxiv.—*Matt.* vii. 22.—xxv.—)

This plainly setteth forth, that, if the *World* be ever so full of *Mutations*, the *Faithful* of G O D should never embrace any *Wickedness*; lest the *Rod* of the *Wicked* fall on them, and they be deemed as *Hypocrites*: But that they should always stand firm, and abide in the *Faith* of C H R I S T; and withstand all the *Efforts* of the *Wicked*; whereby they attain everlasting *Salvation*: When the *Righteous* shall receive a *Come ye Blessed*, and the *Wicked* shall have a *Go ye Cursed*, &c. &c.

The P R E C E P T.

They that in G O D do place their Confidence,
Trust in His Aid, His Succour, and Defence,
Shall never fail; for C H R I S T, intbron'd above,
Will save all such, as do Him own, and love.

N. B. Read the *Scriptures* before cited.

On P S A L M CXXVI.

(ASCENSION 7.—*When the L O R D had,*)

DAVID, in this *Psalms*, sheweth¹ the ineffable *Joy* of the *People* after their *Return* from the *Captivity* of *Babylon*:
with

with the same *Promise* of Joy, to all such as endure the like *Afflictions*, with pious *Diligence* and *Prayer*.

* (—Vide *Jer.* xxv. 12.—xxix. 10.—*Ezra* i. 2.—vii. 9.—2 *Chron.* xxxvi. ult.—*Isai.* xlviii. 20.—lv. 12.—)

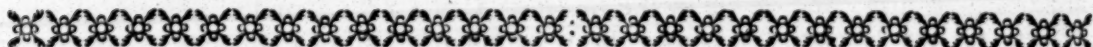
As this Deliverance was wonderful, there was left no Excuse for *Ingratitude*; for which they had great Reason to *rejoice*, when GOD of His infinite Goodness had gathered and delivered His *Church*. From hence we may infer, that if Infidels confess the wonderful *Works* of GOD, how much more should the *Faithful* shew themselves thankful; and rejoice for such a *new Birth*? Therefore let us always be joyful in all such *Afflictions* as GOD shall lay on us to try us; forasmuch as we know, He is always as able to defend His *Church*, as He is to turn a barren and dry Ground into a running *Stream*; and that he will, at last, reward the *Sorrows* of the *Faithful*, who die from Sin, and live in *CHRIST*, with a *Crown* of Glory in His Kingdom: Where their Sheaves of good *Works* will be received with Joy.

(—Vide *Rom.* vii.—*Eph.* iv. 8.—*Col.* iii.—*Phil.* iii. 10.—1 *Cor.* ii. 9.—*Eph.* v. 19.—*John* vi. 38.—*Jam.* iii. 18.—)

THE PRECEPT.

{ When GOD sav'd Isr'el in their great Distress,
In grateful Songs they did His Name confess:
Now teach us, LORD, in Gratitude, to own
CHRIST, our Redeemer, seated on Thy Throne. }

N. B. This *Psalm* respects their *Deliverance*, and Liberty to restore the *Temple*, and its *Worship*, by the *Edict* and Bounty of *Cyrus*. See the *Scriptures* before cited *.



ON PSALM CXXVII.

(ASCENSION 8.—Except the LORD build,)

THIS is a *Song* composed by SOLOMON; wherein he sheweth, ' that nothing in this World can stand and prosper whether *mechanical*, *domestical*, or *political*, without the *Blessing* and *Providence* of GOD: And ' that though to bring up *Children* well is precious Care; yet *Grace* is the alone *Gift* of GOD, and their only *Safeguard*.

(—Vide 1 *Cor.* ix.—*Heb.* xiii. 17.—1 *Cor.* iii.—*Eph.* iv. 28.—)

This glorious *Family Psalm* shews how unable *Labourers*, *Watchmen*, *Parents*, (and even *Princes* and *Rulers* themselves) are to bring their *Designs* to pass, unless GOD gives His *Blessing* to their Endeavours. If we contrive, GOD can disappoint, and defeat all our *Schemes*, in a Moment when we think not. Hence let it be our constant *Rule*, to crave GOD's *Blessing* on all our Endeavours; that
our

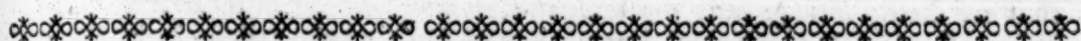
our *Designs* may prosper. Let us always pray to GOD to give our Children His *Grace*, as we give them *Learning* and good *Examples*; whereby they need never be ashamed to appear before their *Enemies*, in the *Doors of Justice*; be they ever so wrongfully accused.

(—Vide *Isai.* lvi. 5.—*Luke* x. 20.—*Rev.* ii. 17.—*Gal.* iv. 19.—*1 Cor.* iv. 15.—)

The P R E C E P T.

{ *Men build, contrive, and watch, and ward in vain,*
Unless the LORD support, and them sustain:
Bless us, O LORD, give Plenty to our Land,
And prosper us, in all we take in Hand. }

N. B. Though this *Psalms* is referred to *Solomon*, yet it is suggested to be composed by *DAVID*, his Father, for him; as an Acknowledgment, that all his *Enterprises* succeeded only in GOD, &c. &c.



On P S A L M CXXVIII.

(*ASCENSION* 9.—*Blessed is every one,*)

HOLY *DAVID*, in this *Psalms*, setteth forth, that all are truly *Blessed* that live in the *Fear* and *Love* of GOD: And that their *Children* after them shall enjoy the like *Benefits* and *Privileges*, if they continue in the *Fear* of GOD.

(—Vide *Deut.* xxviii. 30.—*Isai.* lvi. 5.—*i.* 7.—*Ecclef.* ii. 24.—)

This *Marriage Psalms* has Connection with the foregoing *Psalms*; which sheweth that GOD approveth not our *Life*, except we live according to His holy *Word*. And though the gay Part of this World esteem themselves, because they enjoy *Wealth*, *Honour*, and *Idleness*, yet the Holy Ghost approveth them best, that live by *Labour* and *Industry*, and in the *Fear* of GOD. In like Manner, GOD's *Favour* never appeareth more, than it does in the *Increase* of *Children*; by Reason He hath promised to enrich the *Faithful* with that Gift; and that, because of the *spiritual Blessing* He hath made to His *Church*, such temporal Things shall by Him be granted: For that, except GOD doth publicly bless His *Church*, He well knew that His *private Blessings* would be but little minded. So let us receive all that comes to us, by the *Power* of GOD, as His *Blessings*, with *Cheerfulness*; that He may continue the same on our *Posterity*.

(—Vide *Matt.* xix. 12.—*John* xv.—*Matt.* vi.—)

The P R E C E P T.

{ *Hail, wedded Love!—How bless'd both Man and Wife,*
When Virtue guides them through the Scenes of Life!
But, O how curs'd!—when both in Strife contend!
Unhappy here, and Ruin in the End. }

N. B. This was wrote intirely to encourage all to live in the *Fear* of GOD; and pray for His *Blessings*, &c.

On



On P S A L M CXXIX.

(ASCENSION 10.—*Many a Time have they afflicted,*)

THE Church and People of GOD having undergone many Calamities and Afflictions, the Psalmist herein ¹ shews that GOD was their only Defender and Keeper; and ⁵ that all the Schemes and Contrivances of the Wicked were of no other Effect, only ⁶ to work their own Destruction.

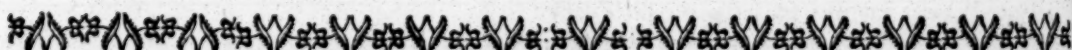
* (—Vide Ezra iv. 4, &c.—)

This shews that the Church, in all Times, hath had many cruel Enemies; and that we should always bear the same in Remembrance, in order to arm us against them; forasmuch as we well know that GOD never failed, in His own due Time, to break all the Snares that the Wicked laid for the Righteous; and to take the Yoke of Misery from off their Shoulders, so long as they endured their Punishments with Patience, and trusted in GOD. And though their wicked Enemies puffed up themselves with Pride, and seemed to domineer over both GOD and His People; yet GOD so took them off in their Bud, and their Posterity, that none would pity them; by Reason they grounded not their Faith in GOD, neither were they friendly to His People. So let us always trust in GOD, with full Assurance that He will deliver us from their Bands and Snares of Cruelty.

The P R E C E P T.

{ When GOD supports, the Wicked strive in vain,
 { For why? He will the just Man's Cause maintain :
 { Aid us, O LORD, and be our great Defence,
 { That we in CHRIST may place our Confidence. }

N. B. This seems to be wrote on the People's going out of Babylon; and the cruel Conflicts they there underwent by their Enemies, who afterwards hindered them in their Work. The Author of this is uncertain. * Vide as above.



On P S A L M CXXX.

(ASCENSION 11.—*Out of the Deep have I called,*)

IN this penitential Psalm holy DAVID ¹ mournfully prayeth to GOD to hear him, and ³ to forgive his Sins: In which, shewing his true Hope, he exhorteth all the Faithful to do the like.

* (—Vide 2 Sam. xxiv. 10.—Psal. lxi. 3.—xlii.—xxxviii. 4.—Jam. v. 16.—)

Holy DAVID, (in the Name of the Faithful) being grievously afflicted in Mind, calls on GOD from the very Bottom of his Heart, and in Remembrance of his

his Sins, to forgive him; well knowing, that, if GOD should mark all his Misdeeds, he should not be able to bear His *Judgment*, unless he vouchsafed His *Mercy* to him. This shews to us, as in a Glass, that we cannot ever appear *just* before the Face of GOD, unless He, in *Mercy*, forgive us our Sins: And that He hath promised if we confess our *Sins* and abide constant unto Him, He will forgive us our Sins; and, by the *Truth* of His *Word*, will cleanse us from all Unrighteousness.

(—Vide *Rom.* viii. 26.—*Psal.* ii. 7.—*1 Pet.* i. 18.—*Jer.* xxxi. 34.—*1 John* i. 8, 9—)

The P R E C E P T.

*When, from the Depth and Bottom of my Heart,
To GOD I cry'd, He did His Aid impart :
In Mercy, LORD, do Thou our Sins survey,
That we may stand at Thy Tribunal-Day.*

N. B. This *Psal*m seems to be wrote by DAVID, on his numbering the People, and the *Famine* that followed. See the *Scriptures* before cited *.

On P S A L M CXXXI.

(ASCENSION 12.—LORD, *my Heart is not haughty,*)

HOLY DAVID, being charged with *Ambition*, on his Desire to reign; in this *Psal*m he ¹ protesteth his great *Humility* and *Modesty*, both to GOD and *Man*: And ³ exhorts all the *Faithful* only to trust in GOD.

(—Vide *Matt.* ii. 28.—*v.* 5—*Tit.* iii. 2.—*Psal.* cxlvii. 6.—)

This *Psal*m is a worthy *Example* of *Humility*, *Modesty*, and *Contentment*; in order to teach us not to be puffed up, nor aim at Things above our Reach, or Understandings; nor even to *despise* none that are under us; seeing it is in GOD's Power either to raise up, or cast down. It also teacheth us to behave ourselves humble and meek to both GOD and *Man*; to be contented in our several *Stations* wherein GOD hath placed us; and to rest ourselves wholly under His divine Care and Protection. Let this be a *Pattern* for all *Rulers* in general, in order to deter them from *Tyranny*: Whereby they may not oppress such as are under them, nor soar too high, lest they offend GOD, as much as they *despise* *Man*; be brought down to utter *Destruction*; and the *Cries* of the *Poor* be heard against them to their own *Damnation*. Let all the *Faithful* wait on Thee, O LORD; and let our Trust be in Thee, for our *Salvation*.

The P R E C E P T.

*Be not puff'd up with Wealth or Fame,
With Pride, nor with a lofty Name :
For CHRIST appear'd in humble Dress,
That we Salvation may possess.*

N. B. St. *Jerome* alludeth this *Psal*m to the Person of CHRIST; from DAVID's Spirit of Prophecy, &c.



On PSALM CXXXII.

(ASCENSION 13.—LORD, remember DAVID,)

1004. **H**OLY DAVID, in this *Psalm*, setteth forth ¹ what great *Troubles* and *Afflictions* he underwent, and what pious *Zeal* he had for *building* the *Temple*, and ⁸ resting the *Ark* therein. He ⁹ then desires *GOD* to establish his *Church*, ¹¹ according to His *Promise*; which being *obtained* ¹² on *Condition*, he ¹⁴ resteth fully thereon; and ¹⁵ *exhorteth* all the *Faithful* to do the like, for their eternal *Salvation*: And ¹⁸ that all the *Enemies* of *CHRIST*'s *Church* shall come to *Shame*; but His *Crown* and *Kingdom* shall for ever flourish.

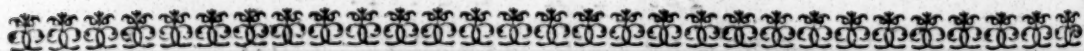
* (—Vide 1 *Chron.* xv.—2 *Chron.* vi. 16. 41, 42.—vii.—1 *Kings* ix. 1. 10.—*Deut.* xii. 5.—1 *Sam.* iv. 11.—*Numb.* x. 35.—*Psal.* lxxviii. 68.—*Nehem.* xii.—)

This precious *Psalm* ought always to be used in our *Church*, that our *Faith* may be confirmed in the *LORD JESUS*; of whose *Person* *DAVID* was a true *Figure*. We may also observe, that this is the true *Church*; and is established by *GOD*'s own *Appointment*, for the *Faithful*; from *Generation* to *Generation*. And as *Salvation* cannot be attained by any other *Means*, but by our *Faith* in the *Gospel* of *CHRIST*, how careful ought we to be in *obeying* His *Word*, and receiving His *Sacraments*, and to rest ourselves wholly on His *Merits* to save us: Whose *Throne* is everlasting, and Whose *Power* is infinite, from *GOD* the *Father*.

The PRECEPT.

{ LORD, let Thy Priests be cloath'd with Righteousness,
And all Thy People Thee with Praises bless:
To keep Thy Laws, LORD, all our Hearts incline,
CHRIST is our Rest, and lasting Joy, divine. }

N. B. The 8th, 9th, and 10th *Verses* of this *Psalm* were used by *Solomon*, at the Close of his *Prayer*, at the *Dedication* of the *Temple*; and agree well with the *Acceptance* of it, as testified from *Heaven*; with the *LORD*'s *Answer*, in a *Vision* to *Solomon*: For which *Occasion* it was composed by *DAVID*. Though some think it was made by *Solomon* himself. See the *Scriptures* before cited *.



On PSALM CXXXIII.

(ASCENSION 14.—Behold how good!)

AFTER the *Civil Wars* of eight *Years* were all ended, and the *Tribes* all were come together to anoint *DAVID* their *King*,

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King, he then set forth this *Psalms*, ¹ to exhort all to *Friendship* and *Unity*, and to be as Brethren: Shewing, not only ² the Preciousness of *Unity* in this World, but ³ also the everlasting Blessedness of it in the World to come.

* (—Vide 2 *Sam.* v.—1 *Chron.* xi.—*Exod.* xxx. 23.—xxviii.—*Psal.* xlii. 6.—1 *Cor.* xiii.—*John* xiv. 21.—*Matt.* xvii.—)

In this *Psalms* are figured the several *Graces* that proceed from *CHRIST*, the Head of the Church: 1. By *Ointment*, that He was chosen and anointed of *GOD* to save the World: And 2. by *Hermon* and *Sion*, it meaneth the Plentiffulness that was in the Country about *Jerusalem*, where *Concord* abideth. From which we may infer, that if we live in *Peace*, one with another, in this World, we shall be sure of *Peace* in the next: But, there is no *Peace* with the Wicked, neither in this World, nor in that which is to come. So let *Peace* abide always within our Walls, and *Plenteousness* in our Palaces.

(—Vide *Psal.* cxxii. 7.—*Isai.* ix. 6.—*Matt.* v. 9.—*Eph.* iv. 3.—)

The P R E C E P T.

{ How good and pleasant, LORD, it is to see
Brethren to live in Peace and Unity!
{ Assist us, LORD, to us Thy Blessings give,
That we in Concord may for ever live. }

N. B. See the *Scriptures* before cited *.

On P S A L M CXXXIV.

(*ASCENSION* 15, and last.—Behold! Bless ye the LORD,)

THIS being the last *Psalms* of *Ascension*, holy *DAVID* herein ¹ exhorteth all the Godly to behold the *Temple* which *GOD* hath now placed for His divine *Worship*. Also to watch and keep all Things therein in good Order; and ² that they constantly render *Prayers*, *Praises*, and *Thanksgivings* unto *GOD* for His wonderful *Mercies* and *Benefits*; and ³ for *blessing* and establishing His Church amongst us.

* (—Vide 1 *Chron.* xvi. 4.—2 *Chron.* viii. 14.—*Eph.* vi. 18.—*Psal.* xxv. 1.—)

This *Psalms* sheweth the Charge that was first given to the *Levites* and *Priests*, not only to guard and keep the *Temple*, but also to bestow their Time, Day and Night, in *Praises*, *Prayers*, and *Thanksgivings* unto *GOD*, for the *Salvation* of the People; since He had so bestowed His fatherly Love on them to establish His Church, whereby they might be saved: Seeing now, that all these Things were only Shadows of *CHRIST*, and His Kingdom, and that the Promise of *GOD* is now fulfilled by the Coming of the *Messiah*, which He hath sent for our Re-

The Psalm-Singer's Jewel: Or,

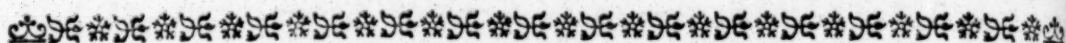
demption: Let us now, in His Church, render all the Praises and Thanksgivings; we are able, for such wonderful Mercies and Blessings; and lift up our Hearts with our Voices in His holy Sanctuary; hoping for a blessed Resurrection, and Life in the World to come, by the Merits of His SON JESUS.

(—Vide *Psal.* cxlv. 1.—1 *Pet.* iv. 7.—*Matt.* xvi. 15.—*Psal.* lviii. 11.—)

The PRECEPT.

*{ Let ev'ry Servant of the heav'nly LORD,
Both Night and Day, Praise Him with one Accord:
At Home, and Church, His Mercy daily own,
Who sends all Blessings from His holy Throne. }*

N. B. This *Psal*m hinteth on the *Levites* ministring in their *Courses*, either before the *Ark*, or in the *Temple*. See the *Scriptures* before cited *.



On PSALM CXXXV.

(HALLELUJAH.)

THIS is another *Psal*m of Exhortation: Wherein holy DAVID¹ inviteth all the Faithful to sing *Praises* unto GOD⁴ for His *Election*,⁵ *Power*,⁶ *Decrees*,⁷ *Providences* and *Deliverances* of the *Israelites*. And, whereas¹⁵ vain *Idols* can do nothing to assist Man, he again¹⁹ exhorteth all Kinds of People to *Praise* GOD.

* (—Vide 1 *Chron.* xvi. 4.—*Psal.* cxv.—cxxxiv.—)

This *Psal*m has Connection with the foregoing *Psal*m: Shewing, that GOD loveth the Posterity of *Abraham*, so long as they are constant to Him, and wil- leth that they should depend only on His Power; and that He will, at all Times, destroy the Enemies of His Church, to save His People. It also shews that GOD will surely *punish* all *Idolaters*, and *save* those that only *worship* Him, in Sincerity and in Truth. So *Praised be the GOD of Israel for ever and ever, Who bath visited and redeemed His People.*

(—Vide *Jer.* x. 13.—*Exod.* xii. 29.—*Numb.* xxi. 24. 34.—)

The PRECEPT.

*{ O Praise the LORD, His Name for ever blefs,
And daily triumph in His Holiness:
'Tis good and comely for His Saints to sing
Eternal Praises to the heav'nly King. }*

N. B. The Word *Sion* being mentioned in the last *Verse* of the cxxxiid, the cxxxiivth, and the cxxxiivth *Psalms*, sheweth that DAVID composed these *Psalms* before the *Temple* was built on that *Place*. See the *Scriptures* before cited *.

On

On P S A L M CXXXVI.

(HALLELUJAH.)

WE have, in this *Psalms*, ' a general Exhortation to *Praise* GOD for all *Mercies*; ⁵ for the visible *Creation*, and all its *Works*; for *Redemption*, *Preservation*, and " for His bountiful *Mercies*, and ²¹ *Loving-kindness* towards His *Church*, &c.

* (—Vide *Gen.* i.—*Matt.* vi. 26.—2 *Chron.* vii. 3.—xx. 2.—)

This magnificent *Psalms* has some Coherence with the former, and was composed for the same Use, viz. for the Congregation in general to acknowledge the wonderful *Providence* and *Mercies* of GOD towards them, and their *Posterity*. The grand *Chorus* that follows every *Verse*, is a singular Acknowledgment of GOD's *Mercies*, and shews, that *they will endure for ever*, to all such as *love* and *fear* Him, and abide in the *Faith* of CHRIST. This *Chorus* was usually a common Kind of *Thanksgiving* in general, for *Fasts* and *Days* set apart for divine *Worship*, after any *Mercies* they had received from GOD; even to repeat, and remind them of *former Favours*: Shewing thereby, that GOD hath promised the like *Mercies* to them, and their *Posterity*, as he had shewn to their *Forefathers*; and on the same *Conditions*. GOD's *Mercies* here are very wonderful, and even unto all *Creatures*, as well as to His *Church*, which He shewed for the Space of forty Years; in order to teach us to be *patient* in our greatest *Afflictions*, and trust intirely on GOD's divine *Providence*; He having promised always to *preserve* the *Faithful*, and *destroy* the *Wicked*.

(—Vide *Psal.* civ.—lxxviii.—cv.—cvi.—cvii.—)

The P R E C E P T.

{ Give Thanks to GOD, Who made both Heav'n and Earth,
And Praise His Name, Who gave to all Things Birth:
GOD feedeth all, His Promise is full sure,
And, to the Just, His Mercies ever dure. }

N. B. From the *Scriptures* before cited, DAVID must certainly have been the *Author* of this *Psalms*, which see *.

On P S A L M CXXXVII.

Before Christ, I N this *Psalms*, ' the People of GOD, being in 1577. *Captivity*, greatly lament the *Decay* of true *Religion*, ³ and their being *derided*: and ⁵ avouch their *Constancy* and

and Zeal towards *Jerusalem*, in the Midst of their Grievs; and
 foretel the *Destruction of Babylon*, for their cruel Usage.

* (—Vide *Ezek. vii. 16.*—xxxiii. 21.—xxv. 12.—xxxv.—*Jer. xlix. 7.*—*Isai. xiii. 16.*—)

This plainly shews, that, although the Country was very pleasant whereto the People of GOD were banished, yet they lived in great Sorrow and Anguish, and could not refrain from Tears; especially when the *Babylonians* derided them for their singing GOD's Praises; and as if their Silence shewed they had no more Hope in GOD to deliver them. No, their Church was so dear to them, that their Tears burst out whensoever they thought of it; and the Decay of GOD's Religion was so grievous, that no Joy could make them glad, except it was restored: So that GOD used them as Rods to punish His Enemies. From this excellent Psalm we may learn very excellent Things, viz. That whensoever we remain silent under great Afflictions of barbarous Enemies, (especially for the Gospel of CHRIST,) when the Powers of Darkness have their Time, we must not only remain constant in our Faith, but also in our Zeal; lest we betray the Truth with our Silence, or forsake our Duty for the Fear of powerful Men. No, God forbid we should falter, though we are obliged to be silent; seeing that such Tyrants are more like Brutes than Men, and never will go unpunished; who not only persecute the Church, but despise the Truth of GOD's Word; and cruelly use the Innocent.

The P R A E C E P T.

{ Do Thou, O GOD, our Enemies confound,
 Thy Might can dash their Malice to the Ground:
 Let us, O GOD, Thy Mercy ever sing,
 And own Salvation by our heav'nly King. }

N. B. This Psalm seems to be composed by *Ezekiel*, or some other godly Man, at the Beginning of the Captivity, in order to stir up the People not to fall from their Religion during the seventy Years Exile: Though some say it was made by DAVID *.



On P S A L M CXXXVIII.

HEREIN holy DAVID ¹ greatly Praiseth GOD for His Mercies towards Him, in his Afflictions: And ⁴ that foreign Princes and Strangers shall do the like, even all together in the Worship of GOD: ⁷ Assuring himself of the like Comfort of GOD's Mercies for the Time to come.

* (—Vide *1 Sam. xxvi.*—*1 Cor. xi.*—*John iv. 23.*—)

DAVID, having attained the Kingdom, and brought the Ark into the City, thought also on the Building of the Temple, and prophesied that the same should come

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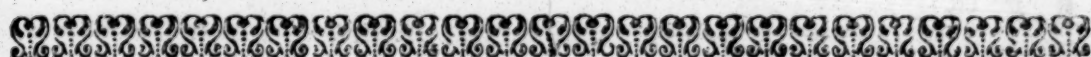
come to pass; and that all the *Kings* of the World should acknowledge and celebrate so great a Benefit; that should be fulfilled by *CHRIST*. And, because the Instruments of *Satan* generally are amongst great Men, when the Church is persecuted; he exhorteth all such to be armed against such Battles, and to pray at all Times; and rest their Foundation of *Hope* intirely on *GOD*: Who cherisheth the *Oppressed*, hateth the Proud, and spareth the *Godly* for the Kingdom of Heaven.

(—Vide *Psal.* xli.—cxix.—)

The P R E C E P T.

{
*In Thy blest'd Courts, O LORD, my Voice I'll raise,
 To blest Thy Name, and celebrate Thy Praise:
 Thy tender Care is over all the Just,
 That love Thy Name, and in Thy Mercy trust.*
}

N. B. This *Psal*m seems to be wrote by *DAVID*, when *Saul* (by his second Confession) vindicated him in his *Reputation*, and confirmed him in his *Expectation* of the Kingdom. See the *Scriptures* before cited *.



On P S A L M CXXXIX.

IN this *Psal*m, holy *DAVID* setteth forth the wonderful Knowledge of *GOD* over all his ² *Actions* and *Thoughts*. He also ⁶ acknowledgeth that the *Works* of *GOD* are far above the Reach of Man, at all *Times*, and ⁸ in all *Places*: And ¹³ magnifies His Name, on his *Formation* in the *Womb*; ¹⁵ and the curious Texture of all his *Members*. He then ¹⁷ shews how dear the *Thoughts* of *GOD*, and His *Works*, were unto him; and ¹⁹ desires He would destroy the Wicked, try his *Integrity*, and ²³ lead him in the Way of *Righteousness* for ever.

* (—Vide 2 *Sam.* xvi. 7.—*Psal.* lxxvii. 12.—civ. 34.—)

This is a most glorious *Psal*m of *Meditation* on *GOD*'s *Attributes*: Shewing that the all-seeing Eye of *GOD* inspects all our *Thoughts* and *Actions*, be they ever so private, by Day or by Night. The curious *Structure* of Man may well be compared unto a little *World*, not only in Respect of his *Body*, but also of his great *Understanding* above all other terrestrial *Creatures*: He having a *Head*, and *Thoughts* to conceive and invent; a *Tongue* to speak and argue; and *Hands* to act beyond them all. *GOD* hath not only placed him over all the other earthly *Creation*, but has also endued him with an immortal living *Soul*; and hath formed him in his own *Image*, to worship and serve him; and will, after this *Life*, give him a *Kingdom*, not made with *Hands*, eternal in the Heavens.—Let us at every Opportunity meditate on this most glorious *Psal*m, and the more we meditate on it, the more we shall admire the wonderful *Works* of *GOD*; and what great Things He doth hourly for us: Forasmuch as we know He will lead us in the

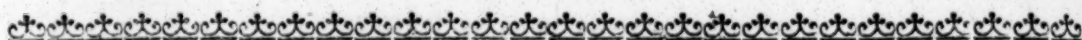
Wav of all *Righteousness*, and give *Salvation* to all such as shall seek it, in the LORD JESUS.

(—Vide *Prov.* viii. 17.—*Matt.* vi. 33.—)

The P R E C E P T.

{ Great GOD! to Thee are all my Secrets known,
In ev'ry Place, awake, or lying down :
As nothing's hid from Thy all-seeing Eye,
LORD, guard my Soul, that I may never die. }

N. B. This *Psalm* was probably wrote with *Psal.* vii. xvii. xxvi. when DAVID was first accused, and then persecuted by Saul. See the *Scriptures* before cited *.



On P S A L M CXL.

DAVID, in this *Psalm*, ¹ earnestly beggeth of GOD to deliver him from his cruel Enemies ; *i. e.* ² from malicious, ³ flattering, ⁵ proud, and cruel Men. Then ⁶ acknowledging GOD to be his only Strength and *Safeguard*, in the Day of *Battle* : He ⁸ prays that He would destroy all his spiteful, slanderous, and ¹¹ backbiting Enemies ; that ¹³ the *Righteous* might Praise Him, and abide in His divine *Presence*, in Peace and Safety.

* (—Vide *1 Sam.* xviii. 19.—*Psal.* lii.—lxix.—cxx.—*Rom.* xii. 20.—)

This *Psalm* (as in a *Glass*) sheweth what Contrivances wicked Men have to bring their wicked Ends to pass ; and how they will stick at nothing, neither in *Thought*, *Word*, nor *Deed*, when they intend to spoil the *Righteous*, and destroy the *Church* of GOD. It shews also, how soon they are defeated and overthrown, when GOD once takes the *Master* in Hand, to defend the *Godly* : And how wonderfully they are preserved when they put their whole Trust and Confidence in His *Power* and *Protection*. Let it be, therefore, our chief Endeavour to live in the *Fear* of GOD, and trust wholly in His divine *Providence*, in all Manner of *Afflictions* : And earnestly pray to GOD to be our only *Safeguard* ; Who hath Power both to destroy and to save : And will destroy the Wicked from the Face of the Earth, that the *Righteous* may rejoice, and that His sacred Name may be glorious in all the World.

(—Vide *Psal.* cxlvii. 6.—)

The P R E C E P T.

{ Protect me, LORD, with Thy Almighty Care,
From flatt'ring Tongues, and such as cruel are :
Thy tender Love is over all the Just ;
O guard my Soul, for in Thee do I trust. }

N. B. This *Psalm* was probably wrote on Saul's first Machinations against DAVID. See the *Scriptures* before cited *.

On

On P S A L M C X L I.

IN this *Pfalm* holy DAVID ¹ earnestly *prayeth* to GOD that his *Prayer* may be heard; and that ³ he might be kept from all Kinds of Sin either ⁴ in *Thought*, *Word*, or *Deed*. That he might ⁵ be both *tractable* and *charitable*, and ⁶ be *justified*, and ⁸ be *saved* from the Violence and Treachery of his cruel Enemies.

* (—Vide 1 Sam. xxiii. 13.—Exod. xvii.—Jam. iii.—Matt. xv. 19.—1 Cor. i. 9, 10.—)

This *Pfalm* is a Form of *Prayer* in general against all Manner of *Vices*, and cruel Enemies: From which we may infer, that, under all Manner of *Afflictions*, we must flee to GOD for Succour and Comfort; and patiently bear such Corrections and Chastisements as proceed from a true and *loving Heart*; and receive them with Joy and Comfort; by reason such Reproofs are for our own Good. And whensoever we are wrongfully accused, and persecuted by cruel and malicious Men, we must patiently wait on GOD, till He, in His good Time, shall deliver us; Who will assuredly trap them in their own Snares, and *preserve* the *Righteous* out of their cruel Hands, if they *pray* to Him with a *faithful* and true Heart.

(—Vide *Pfal.* cxlv. 18, 19, 20.—)

The P R E C E P T.

{ Set Thou a Watch before my Lips, O LORD,
That I may not prophane Thy holy Word:
And let me, LORD, so in Thy Paths proceed,
Ne'er to offend, in Thought, in Word, nor Deed. }

N. B. This seems to be wrote when DAVID and his 600 Men were in the Wilderness of Maon, when Saul had near encompassed him, by the Treachery of the *Ziphites*, who were restrained by the News of the *Philistines* Invasion; but good *Jonathan* had before confederated with him, and approved him. See the *Scriptures* before cited *.

On P S A L M C X L I I.

DAVID, being in great *Fear* and *Distress*, ¹ crieth fervently unto GOD ⁴ to help him out of his great Dangers: Whereby ⁷ he might *Praise* His Name, and the *Righteous* be with Him as usual, &c.

* (—Vide 1 Sam. xxiii. 29.—xxiv.—)

This *Maschil*, or *Pfalm* of *Prayer*, shews the great Effect of *Patience* under any Sufferings and Confinement; and that we should never *murmur* against GOD,

GOD, in our greatest Extremities, when all our Friends have forsaken us; but rely wholly on GOD for Help, when all other Means fail; and wait for a joyful Deliverance from His Hands; Who is able to destroy our Enemies, and give us a Crown of Glory.

(—Vide Matt. v. 5.—Psal. xxxvii. ult.—)

The P R E C E P T.

{ LORD, Thou'rt my Portion, and my sure Defence,
In Thee I place my Trust and Confidence :
To Thee I cry, O help me in Distress,
And slay such Foes, as would my Soul oppress. }

N. B. This was probably holy DAVID's Prayer and Meditation, when he was inclosed on every Side by cruel Saul, in the Cave or Strong-holds of Engedi. See the Scriptures before cited *.



On P S A L M CXLIII.

I N this penitential Psalm, holy DAVID ¹ earnestly prayeth to GOD for the Remission of his Sins; and ² acknowledges the Justice of his Punishments. He then ⁷ beggeth of GOD speedily to help him; ⁹ deliver him from his Enemies; ¹⁰ teach him in the Way of Righteousness, and ¹² destroy such as were his cruel Adversaries.

* (—Vide 1 Sam. xxiv.—xxiii. 29.—)

This Psalm of Meditation has Connection with the former, and on the same Occasion: Shewing, that we should always remain faithful in GOD's Promises, in our greatest Discomforts; and that we should always receive His Afflictions as Messengers to warn us to Repentance of our Sins. That we should, at all Times, trust ourselves to GOD's divine Providence; and shelter ourselves intirely under the Wings of his Mercy; Whose Spirit will frame our Hearts, by His Grace, to obey His Word. For, as soon as ever we decline from Him, and He forsakes us, we immediately fall into Error; and unless His Mercy restores us again, by His Grace, and Goodness, we must inevitably fall into Destruction both Body and Soul. And, since His Grace and Promise are our only Safeguard, let us never shrink from our Duty towards Him, lest He take His Holy Spirit from us, and leave us comfortless; nor be too daring in slighting and prophaning His divine Ordinances, lest we bring His heavy Judgments down upon us: But let us pray, with DAVID, that He will guard us by His Holy Spirit, and lead us to the Land of Righteousness. Ver. 10.

The P R E C E P T.

{ Let me, O LORD, Thy loving Kindness bear,
Keep me from Foes, and in my Cause appear :
Teach me, O LORD, to do Thy heav'nly Will,
And guide my Spirit unto Thy holy Hill. }

N. E. This was probably penned by DAVID when in the Cave of Engedi, and pursued by Saul. See the Scriptures before cited *.

On

On P S A L M CXLIV.

DAVID, in this *Psalms*, with great *Affection*, ¹ bleſſeth **GOD** for his *Victories*, and ³ his *Humility* to poor Men. He then ⁵ imploreth **GOD**'s further Assistance, ⁷ to deliver him from the Tumults of ſtrange People that flattered him : ⁹ Promiſing chearfully to *Praiſe* **GOD** with Voice and Inſtruments, for his great Deliverances : Wiſhing ¹² the like Succeſs, ¹³ and Increate on all the Faithful, and their Poſterity.

* (—Vide 2 Sam. viii. 10.—*Pſal.* xviii.—xxxiii.—xliv.—cviii.—*Iſai.* xlv. 1.—)

Holy **DAVID** herein ſheweth, that it was **GOD** alone that gained him all his *Victories*, and not his own *Policy* ; and that it was **GOD** only that had raiſed him from a poor *Shepherd*, to a valiant *Warrior*, and a mighty *Conqueror* ; for which he had great Reason to *Praiſe* **GOD** for all His Favours towards him. He alſo deſires **GOD** to continue His *Benefits* towards His People ; (counting the Procreation of Children, and good Education, amongſt **GOD**'s gracious Benefits ;) and even that none of His Bleſſings be wanted, on any Occaſion whatſoever, to all Generations, &c. *So Bleſſed are the People that hope only in GOD, yea, Bleſſed are they Whoſe GOD is the LORD.*

(—Vide *Pſal.* lxxviii. 70, 71, 72.—)

The P R E C E P T.

{ *Bleſſ'd be the LORD, who gives me Strength to fight,*
Loud Songs of Triumph ſhall my Soul delight :
With Peace and Plenty, LORD, Thy People bleſs,
That we may glory in Thy Righteouſneſs. }

N. B. This *Pſalm* was probably wrote with the cviiith, in the Miſt of his foreign *Expeditions* againſt his cruel Enemies. See the *Scriptures* before cited *.

On P S A L M CXLV.

(*DAVID's Praises.* HALLELUJAH.)

IN this excellent *Pſalm* holy **DAVID** ¹ *Praiſeth*, ² and bleſſeth **GOD**, ³ for His incomprehenſible *Greatneſs*, ⁷ *Goodneſs*, ⁹ and *Mercy* ; and for His wonderful *Works* of the *Creation* in general. He ſheweth alſo, ¹⁰ that **GOD** is *Praiſed* by all His *Works* ; and ¹¹ that they ſhew His *Honour* and mighty *Power* : ¹³ That

¹³ That His Kingdom is everlasting, and that all *Creatures* are fed by His Bounty. That ¹⁷ GOD also rejoiceth in all His Works; ¹⁹ fulfilleth just Men's Desires, ²⁰ preserves them from Evil, and destroys their Enemies.

(—Vide *Psal.* ciii. 8.—*Dan.* vii. 14.—*Luke* i. 33.—*1 John* v. 14.—*Exod.* xxxiv. 6.—)

This glorious *Psalm* is called DAVID's *Praises*, as also may all the rest that follow; by Reason they continue the same Collaudation or Praising of GOD; as the first and last Verses of every *Psalm* testify.—To Praise GOD without fearing Him, is like a sounding Brass, or tinkling Cymbal: Or, that we Praise Him with our Mouths, but in our Hearts we irreverently deny Him. To Praise GOD justly, let this *Psalm* be our constant Rule and Pattern; that is, with Heart and Voice; for all the Mercies and Benefits he has bestowed on us; and that He alone may have the Glory, to whom Glory is due.—All Thy Works bless Thee, O LORD! in Wisdom Thou madest them all! Thou openest Thy Hand, and they are filled with Good. The LORD preserves all those that love Him, and destroys the Wicked.—My Mouth shall daily sing the Praise of the LORD: And all Flesh shall bless the Name of the LORD, for ever and ever.

(—Vide *Tit.* i. 16.—*Psal.* civ. 17.—)

The PRECEPT.

{ O LORD, I'll Praise Thy great and mighty Name,
Talk of Thy Works, and celebrate Thy Fame:
Thou sav'st the Just, that on Thy Aid depend;
Thy Love and Mercy never hath an End. }

N. B. Probably this *Psalm* was wrote on the compleating of his Victories, and extending his Empire over the Gentiles, as GOD had promised; and the establishing his Kingdom for ever.



On PSALM CXLVI.

(DAVID's *Praises.* HALLELUJAH.)

IN this *Psalm* DAVID¹ declareth his continual Zeal to Praise; dehorting³ us not to trust in Princes, no more than other Men; because all are mortal. He shews also⁵ the eternal Happiness of those that trust only in GOD; ⁶ Whose Word is true, and ⁷ Whose Judgments are just; ⁸ Who loveth the Righteous, helpeth the poor Strangers, ⁹ relieveth the Fatherless and the Widow, and overthroweth the Wicked: And ¹⁰ preserveth His Church for ever. Praise ye the LORD.

(—Vide *Psal.* cxlv.—cxlvii.—cxlviii.—cxlix.—cl.)

This *Psalm* has Connection with the former; and stirreth up all People to Praise GOD, and confide wholly in Him; Who is able to save us in all Dangers,

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gers, when the Help of Man faileth. And although He often visiteth them with the Afflictions of Hunger, Imprisonment, and such-like, yet His Love and fatherly Pity never faileth to assist all such as love and fear Him. Happy is he that bath the GOD of Jacob for his Help: And whose Hope is only in the LORD GOD.

The P R E C E P T.

{ Praise GOD, my Soul, His Name I will confesse,
Who helps the Stranger and the Fatherless:
The Help of Princes can no Life sustain,
But, GOD's great Mercy ever doth remain. }

N. B. St. Jerome imagineth this Psalm to be made after the People's Return from Babylon; by Reason it hinteth on Releasing of Prisoners, Preserving of Strangers, Fatherless, and Widows; &c. It also referreth to CHRIST's being delivered from the Oppressions of Sin and Satan; and His Church and Kingdom preserved, &c. &c.



On P S A L M CXLVII.

(DAVID'S Praises. HALLELUJAH.)

HOLY DAVID, in this Psalm, ¹ exhorteth all the People to Praise GOD ² for His Care of the Church; ⁵ for His Power; ⁶ His Mercy; ⁸ His Providence, and ¹² for His Blessings upon the Kingdom: Also ¹⁵ for His Power and Blessings of His Meteors; and ¹⁹ for His mighty Ordinances in His Church, &c.—Praise ye the LORD.

(—Vide Psal. cxlv.—cxlvi.—cxlviii.—cxlix.—cl.—civ. 13, 14.—)

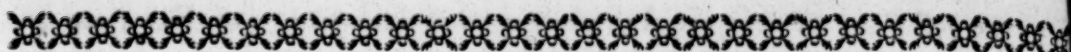
This Psalm has Connection with the former: Shewing, that, as GOD was the sole Founder of His Church amongst us, it is our Duty daily to Praise Him therein; seeing it is gathered together for the like Purpose, by His Power and infinite Love towards His People. Moreover, he hath not only left to us that excellent Treasure of His Church, but hath also given us His only SON JESUS CHRIST, to be our Mediator and Redeemer; by Whose Gospel we have eternal Salvation: Who in His last Appearance will judge both the Quick and the Dead, and render to every Man according to His Works in this Life. So Praise the LORD, for He is gracious; and His Mercy endureth for ever.

(—Vide Psal. cxxxvi.—Matt. xvi.—Gal. iii. 28.—)

The P R E C E P T.

{ O Praise the LORD, it is a comely Thing,
Who all Things made, and did Salvation bring:
He feedeth all, with Plenty, Love, and Peace,
For which our Thanks and Praise should never cease. }

N. B. This Psalm was probably wrote after the People's Return from Babylon, as was the former.



On PSALM CXLVIII.

(DAVID's Praises. HALLELUJAH.)

DAVID, in this *Psalm*, earnestly calleth on all Things both *celestial* and *terrestrial* to Praise GOD: viz. ² the *Angels*; ³ the *Sun, Moon, and Stars*, the *Heavens* and *Waters* above them. Also ⁷ *Dragons* and *Depths*; ⁸ *Fire, Hail, Snow, Vapours, Wind*; ⁹ *Mountains, Trees*: ¹⁰ *Beasts, Cattle*, creeping Things, and *Fowls*; ¹¹ *Kings, Princes, Judges*, and all People; ¹² *Young Men, Maidens, Old Men, and Children*. ¹⁴ Also to Praise GOD for His *Church*; and for the *Power* he has given to His *chosen* People, that He hath joined unto Him.—Praise ye the LORD.

(—Vide *Psal.* cxlv.—cxlvi.—cxlvii.—cxlix.—cl.—*Isai.* vi. 6.—)

This *Psalm* hath Connection with the former; and sheweth, that, as all Things are but as *Members* of their respective *Bodies*, they should all join in GOD's Praise, and shew His Glory; i. e. both in *Heaven* above, in the *Earth* below, and in the *Waters*. This Exhortation teacheth us the great *Duty* we owe to GOD; and that the greater His *Gifts* are, the more we are in *Duty* bound to Praise Him; and to glory in His *Church*; which He hath placed amongst us, according to the *Promise* that He made unto *Abraham*, and His *Seed* for ever.—So Praise the LORD, for He hath exalted the *Horn* of His People: Which is a Praise for all His *Saints*; even for the *Children* of *Israel*, a People that are near unto Him. Praise ye the LORD.

The PRECEPT.

{ Let all Things PRAISE the great and mighty LORD,
 { In Heav'n and Earth; for at His mighty Word
 { All Things were made; all must on Him rely,
 { And, by His Power, must all Things live or die. }

N. B. This *Psalm* probably was penned after the Captivity of *Babylon*; as was the former.



On PSALM CXLIX.

(DAVID's Praises. HALLELUJAH.)

HOLY DAVID, in this *Psalm*, ¹ earnestly exhorts the *Saints* of GOD to Praise Him with their utmost Power,
 by

by Reason ² they are preferred before any other Nation; and ³ to join their *Voices* with *Instruments*; and ⁵ rest themselves entirely under His divine *Providence*. He ⁶ then setteth forth the *Ministers* of *CHRIST*, and the *Power* of His *Gospel*; and ⁷ that *Judgment* shall be executed against the *Enemies* of the *Church*. *Praise ye the LORD.*

(—Vide *Psal.* cxlv.—cxlvi.—cxlvii.—cxlviii.—cl.—*Heb.* iv. 11, 12. 14.—)

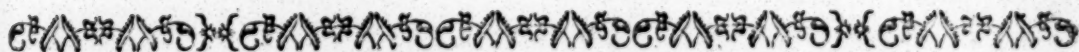
This *Psal*m has Connection with the former; and beginneth as the xcvith, viz. *Sing to the LORD a new Song*: The Word *new* meaning to act under the *Gospel* of *CHRIST*, as a *new* People, by *Regeneration*, as the People of *Israel*; *CHRIST* being our *King*, in Whom we ought to be glad, and rejoice, as *Ver.* 2. And, as *GOD* is the Creator of both Soul and Body, so must we serve Him with both; with a free Heart, and with a willing Mind. *Let Israel therefore rejoice in GOD that created all; and let the Children of Sion be glad in the King of their Salvation. Let them Praise Him with the Lute and the Harp: And this Honour shall be to all His Saints, in the LORD JESUS.*

(—Vide *Psal.* xcv. 7.—2 *Cor.* x. 5.—*Isai.* xlv. 14, 15.—*Heb.* iv. ult.—)

THE PRECEPT.

{ *Songs of Salvation let the Righteous sing,
And joy in CHRIST, their Saviour, and their King:
Eternal Praises unto CHRIST be giv'n,
Intbron'd in State, at GOD's Right-hand, in Heav'n.* }

N. B. Probably this *Psal*m was penned after the *Captivity*; and to keep the *Mercies* of *GOD* in Remembrance to all Generations, concerning His *Promise* to the *Faithful*.



ON PSALM CL.

DAVID'S PRAISES. HALLELUJAH.

THIS, being the last *Hallelujah*, ¹ exhorteth all to *Praise* *GOD* both in *Heaven* and on *Earth*, ² for His noble *Acts*, and according to His excellent *Greatness*. Also ³ to *Praise* Him with *Trumpet*, the *Viol*, and the *Harp*; ⁴ with the *Timbrel*, *Flute*, *Virginals*, and the *ORGAN*; ⁵ with the sounding *Cymbals*, and even with the loud *Cymbal*: And, ⁶ in the *Conclusion* of the whole, *Let every Thing that hath Breath, or Spirit, PRAISE THE LORD, &c. &c. &c.*

(—Vide *Psal.* civ.—cv.—cxlv.—cxlvi.—cxlvii.—cxlviii.—cxlix.—)

This *Psal*m has not only Connection with the four foregoing *Psalms*, but also with all other *Psalms* of *Praise* and *Thanksgiving*: By reason the *Mercy, Good-*
ness,

ness, and Power of GOD shineth not only in the Heavens, but also over all the World; in all Places and Dominions. And, as by His Power all Things were made, all are not able to Praise Him enough, according to His excellent Mercy and Goodness; and more particularly for His Redemption, Government, and Salvation of His Church, and Monarchy of the World; ruling in, and under His only SON the LORD JESUS; to Whom we seek for Succour whilst we are in this World; and hope for eternal Life in the World to come; in Whose eternal Mansions Hallelujahs have no End.—So Blessed be the Name of the LORD for ever and ever: And may all the Earth be filled with the Glory of His Majesty. Amen.

The PRECEPT.

*{ O Praise the LORD, Praise Him with one Consent,
Praise Him with Voice, and ev'ry Instrument:
Let Organs, Trumpets, Drums, and Strings accord,
And all Things breathing Praise the mighty LORD. }*

DOXOLOGY.

*O Spir't of Love! Great Source of Joy and Peace,
Our Praise of Thee shall never, never, cease:
To Thee, Almighty FATHER, Three in One,
Eternal Thanks and Praise be ever done.*

HALLELUJAH.

WILLIAM TANS'UR, *Senior.*

End of the FIVE BOOKS of PSALMS.

An Alphabetical
D E S C R I P T I O N
 O F
 PERSONS, of PLACES, and of THINGS.

A N D

Wherein they are mentioned in the foregoing EXPOSITION ;
 and in other Places in the Holy Scriptures : And of JESUS
 CHRIST, Poetically.

By WILLIAM TANS'UR, Senior.

A.

A ARON—GOD's Messenger to
 King Pharaoh, &c. Psal. lxxvii.
 Levit. viii.

Abimelech—The general Name for the
 Kings of the Philistines. Psal. xxxiv.
 1 Sam. xxii.

Abiram—The Son of Eliab, who was
 swallowed up alive. Psal. lv. Numb.
 xvi.

Abishai—The Father of a Song, &c.
 1 Chron. ii. 28. Psal. xlv.

Abraham—That godly Prophet whose
 Seed had GOD's Promise. Psal.
 xlv. Gen. xii.

Abshalom—The Son of David, who was
 hanged in an Oak. Psal. lxxxiv. 2
 Sam. xviii.

Achitophel, David's false Counsellor,
 who hanged himself. Psal. lv. 2
 Sam. xvii.

Achish—The King of Gath ; to whom
 David framed himself mad. Psal.
 xxxiv. 1 Sam. xxi.

Adullam—An ancient City, mentioned

in Joshua. Psal. cxlii Josh. xv.

Agarims—A People from Sarah's Hand-
 maid, Hagar ; who were drove out
 of the Land. Psal. lxxxviii. Gen. xvi.

Ahaz, one who sought for Aid to King
 Ashur. Psal. xlviii. 2 Kings xvi.

Ajieleth-Afshahar—The Name of a
 common or Morning Song. Psal.
 xxii.

Alamoth—An ancient musical Instru-
 ment ; or a solemn Tune. Psal. xlv.

Aloes—The Juice of a Tree of the same
 Name, &c. Psal. xlv.

Alpha—The Beginning of all Things.
 Psal. civ. Rev. i. 8.

Altars—Places built for Divine Wor-
 ship. Psal. xliii. Gen. xii. xxxv, &c.

Ammon—An ancient King of Judah,
 being an Idolater, was slain by his
 own Servants. Psal. lxxxiii. 2 Kings
 xxi.

Ammonites—A People which GOD
 forbid the Israelites to war with.
 Psal lxxxiii.

Amnon—The Son of David, who de-
 floured

K

- floured his Sister Tamar. Pſal. xxxii.
 2 Sam. xiii. Deut. ii. xxiii.
- Amorites**—A People from Emori, who denied the Israelites Paſſage. Numb. xxi. Pſal. cxxxvi.
- A.C. Anno Chriſti, the Year of CHRIST.**
- A. D.—Anno Domini, the Year of our LORD.**
- A. M.—Anno Mundi, the Year of the World.**
- Ant. dil.—Ante-diluvian, before the Flood.**
- Apoſtles**—The Miſſionaries, or Perſons ſent by our SAVIOUR to preach His Goſpel; being called twelve in Number.
- Apud**—At, to, by, with, in, nigh, near, among, before, or in Preſence.
- Angels**—The bleſſed Meſſengers of Heaven, &c. Pſal. xci. Matt. iv.
- Antichriſt**—A Perſon who is againſt the Doctrines of CHRIST. Pſal. li.
- Antiochus**—A cruel Tyrant, who ſpoiled the Temple, and ended his Life in a miſerable Manner. Pſal. cvi. 1 Mac. vi.
- Arabia**—A Country between Judea and Egypt. Pſal. cxx. Ezek. xxvii.
- Aram Naharaim**—A Place mentioned in the xxivth of Genesis. Pſal. lx.
- Aram-Zobah**—The ſame as Syrians, a People. Pſal. xlv. 2 Kings xiii. 2 Sam. viii.
- Ark**—A ſmall Cheſt, honoured as tho' it contained the Preſence of GOD, &c. Pſal. cxxii.
- Aſaph**—A renowned Chanter to King David; Heman's Brother. Pſal. lxxiii. 1 Chron. vi.
- Aſia**—Where St. Paul preached the Goſpel, (now under the Turks.) Pſal. xlviii. Acts xix.
- Aſhur**—The Son of Shem: Alſo the People called Aſſyrians. Pſal. lxxxiii. Gen. x. Iſai. viii.
- Aſſyrians**—The People of a fertile Land. Pſal. xlviii. 2 Kings xviii.
- B.**
- Baal-Peor**—An Idol, whoſe Worſhippers were all deſtroyed. Pſal. cvi. Deut. iv.
- Babel, or Babylon**—Where the Israelites were captive 70 Years. Pſal. cxxxvii.
- Baca**—A Valley of Humiliation, or Mourning. Pſal. lxxxiv. 6.
- Banquets**—Feaſts, Entertainments, &c. Pſal. xxxv.
- Baſhan**—The Kingdom of Og, and Land of Giants. Pſal. lxviii.
- Bathſheba**—Uriah's and David's Wife, and Solomon's Mother. Pſal. li. 2 Sam. xi.
- Benjamin**—The youngſt Son of Jacob. Pſal. lxviii. Gen. xlv.
- Bethlehem**—A City of the Tribe of Judah, where CHRIST was born. Pſal. cxxxii. Luke ii.
- C.**
- Canaan**—The Son of Ham; alſo a Country. Pſal. lxix. Gen. x.
- Centurions**—Certain Captains, one of which commanded 100 Men.
- Chaldeans**—A People of a Country, mentioned in Gen. xi. Pſal. cxxxvii.
- Caffia**—A ſweet Shrub, whoſe Bark is ſpicy, like Cinamon, &c. Pſal. xlv.
- Congregation**—A religious Aſſembly met together. Pſal. lxviii. xxvi.
- Contemplation**—A ſtriſt Thinking on the Works and Mercies of GOD, &c.
- Cherubims**—As Maſters, &c. Pſal. xviii. lxxix. Gen. iii. 24. The ſecond Order of Angels, &c.
- Chriſtian**—A Perſon who owns, follows, and believes in the Laws and Ordinances of CHRIST.
- Cilicia**—An ancient City. Pſal. xlviii. Acts xxi. Pſal. lxviii. lxix.
- Circa, Circiter, Circum, or Cir.**—About, towards, near the ſame Time.
- Cuſh**—The Son of Aram-Naharaim. Pſal. vii. Judg. iii.
- Cyrus**—One of the ancient Kings of Perſia. Pſal. cxxvi. Dan. v.
- D.**
- David**—The holy King of Iſrael, after GOD's own Heart, &c. &c. &c. Ruth iv.
- Daniel**—A godly Prophet, &c. See the Book of Daniel.
- Dathan**—One who, for Rebellion, was ſwallowed up alive. Pſal. cvi. Numb. xvi.
- Deborah**—An ancient Prophetess, who judged Iſrael, &c. Pſ. lxviii. Judg. iv.
- Doeg**—King Saul's Herdsman; who told

told where David went to, and slew many Priests. Psal. lii. 1 Sam. xxii.
 Domestical—Belonging to the Household or Home Affairs, &c. Psal. cxxvii.
 Doxology—A Song devoted to GOD, CHRIST, the Holy Ghost, and Blessed Trinity, &c.
 Dragons—Flying Serpents, or cruel People. Psal. xlv. 19.

E.

Eagle—A Bird who reneweth Strength by sucking Blood with her Beak, &c. Psal. ciii.

Edomites—A People who denied the Passage of the Israelites. Psal. cxxxvii. Numb. xx.

Egypt—A Country in Africa. Psal. cxiv. Gen. x.

Ejaculation—A short, sudden, and fervent Prayer.

En-gedi—A City near the Red Sea. Psal. cxlii. 1 Sam. xxiv.

Endor—An ancient City mentioned in Josh. xv. Psal. lxxxiii.

Ephrata—An ancient City of Bethlehem. Psal. cxxxii. Gen. xxxv.

Epicureans—A Sect who placed all their Happiness in the Pleasures of this Life.

Ethan—A very wise Man mentioned in the Book of Kings. Psal. lxxxix. 1 Kings iv.

Ethiopia—A Country near Egypt, and the River Nile. Psal. lxxviii.

Euphrates—A River mentioned in Gen. ii. Psal. cxxxvii.

Ezekiel—A godly Prophet. See the Book Ezekiel.

Ezra, or Esdras, a famous Scribe. Vide the Book Ezra. Psal. i, &c.

Ezrahites—A People descending from Joash, &c. Psal. lxxxviii. 1 Kings iv.

F.

Fortunatus—A Person in whom St. Paul greatly delighted, &c. 1 Cor. xvi, xvii, &c.

Fidelity—Faithfulness, Trustiness, Integrity, and Honesty.

G.

Gath—An ancient City taken by Hazaël. Psal. lvi. 2 Kings xii.

Gebal—A City of Syria. Psal. lxxxiii.

Gentile—A Heathen, or a Pagan, &c.

Gilead—A City, a Country, and a Mount: Also a People called Gileadites. Psal. vi. Gen. xxxi. Numb. xxvi.

Gittith—A musical Instrument or Tune. Psal. viii.

Gomorra—A City destroyed by Fire and Brimstone from Heaven. Psal. xi. Gen. xix.

Gospel—The good Tidings or Writings of the four Evangelists, &c. Psal. xlv. Luke ii.

Grace—The Gift which God bestows on Mankind, &c.—Also to adorn and ornament any thing.

Gracious—Tender, kind, merciful, and beneficent.

H.

Hadadezar—The King of Zobah, who was discomfited by David. Psal. lxvi.

Hallelujah—Praise the LORD. Rev. xix. And to many Psalms, &c.

Ham—The Son of Noah; who, being drunk, mocked his Father, and was cursed. Psal. lxxviii. Gen. ix.

Heman—One of King David's excellent Singers. Psal. lxxxviii. 1 Chron. i.

Hebron—A Cave in Canaan, which Abram bought to bury in. Psal. lxxv. Gen. xiii.

Hermon—A Mountain dedicated unto GOD. Psal. cxxxiii. Deut. iii.

Hezekiah—A godly King of Judah, of noble Actions. Psal. xlviii. 2 Kings xvi.

Holy—Sacred, innocent, divine, and pure.

Holy Ghost—The Holy Spirit of GOD, &c. Acts v. Psal. li. 11.

Horeb—A Mountain called Sinai. 1 Kings xix. Psal. cvi.

Horn—The Strength, Power, and Defence of GOD, &c. Psal. xviii. cxxxii. Deut. xiii. 17.

Hyssop—Meaning the Water of Life. Vide Psal. li. 7. Numb. xiv. 6.

I.

Jabin—the King of Habor; who oppressed the Israelites 20 Years. Psal. lxxxviii. Judg. iv.

Jacob—the godly Son of Isaac; in whose GOD is all our Trust. Psal. lxxxi. Rom. ix.

- Japhet—The Son of Noah who was blessed by his Father, &c. Psal. xlviii. Gen. v.
- Jeduthun—A Singer, a Musician, and a Praiser of G O D. Psal. xxxix. 1 Chron. xvi.
- Jehosaphat—The Son of Asa, a virtuous King. Psal. xlviii. 2 Chron. xvii. Also the Son of Ahilud, David's Recorder. 2 Sam. viii. 17.
- Jehovah, one of the Names of our G O D. Psal. lxxxiii. Exod. vi.
- Jemini—A Land belonging to the Tribe of Benjamin. Psal. vii. 1 Sam. ix.
- Jerusalem, the Head City of Judea. Psal. cxiv. 1 Kings viii.
- Jews, a People well known by most of the World. Psal. ii. Acts ii.
- Joab—King David's chief Captain. Psal. lx. 2 Sam. ii. and slew Abner. 2 Sam. iii.
- Job—A patient and upright Man. Vide the Book of Job. Gen. xlv. 13.
- Jonathan—The Son of Saul whom David loved, &c. Psal. liv. 2 Sam. i. and many others.
- Jordan—A River in Judea, ebbing and flowing with two Heads. Psal. cxiv. Numb. xiii. Matt. iii.
- Joseph—The elected Son of Jacob, who was sold into Egypt. Psal. lxxix. Gen. xxx, &c.
- Joshua—The Names of several godly Men, &c. Psal. cv. Josh. i. 1 Chron. vii. Hag. i.
- Isaac—The Son of Abraham. Psal. cv. Matt. i.
- Isaiah—A good and godly Prophet. Psal. xlviii. Eccus. xlviii. 23.
- Ishbubenob—A mighty Giant. Psal. cxviii. 2 Sam. xxi.
- Ishmaelites—The People to whom Joseph was sold. Gen. xxxvii. Psal. lxxxiii.
- Israel—A Name which G O D gave to Jacob. Gen. xxxii. Also, the elected People of G O D descending from Jacob. Psal. lxxx. Deut. iv.
- Israelites—An elected People whom G O D called His Servants. Psal. cxiv.—Levit. xxv.
- Jubal—The first Inventor of the Harp and Organ, &c. Psal. cl. Gen. iv.
- Judah or Judea—The Land of the 12 Tribes. Psal. xlviii. 2 Kings xxi. Matt. iii.
- Judith—A very chaste Widow. Vide Judith viii. Psal. lxxviii.
- Judgments—Heavenly Punishments—Reason, Prudence, Decision, &c. Psal. lxxii. cxix.
- K.
- Kedar or Kedarites—A Place and a People mentioned in Psal. cxx. Gen. xxv.
- Kishon—A River in Galilee, near the Hill Tabor. Psal. lxxxiii. Judg. iv.
- Korah—A People descending from him, &c. Psal. xliii. Gen. xxxvi.
- L.
- Leamoth—An humble Song or Tune. Psal. lxxxviii.
- Lebanon—A Place in Syria yielding much Frankincense. Psalm lxxii. Deut. i.
- Levi—The third Son of Jacob. Psal. cxxxv. Gen. xxix.
- Leviathan—A very large Fish, called a Whale. Psal. lxxiv. Job iv.
- Levites—The People of the House and Tribe of Levi. Psal. cxxxiv. Exod. iv.
- Libertines—The Freemen of Rome, who, being Jews or Profelytes, had a Synagogue or Oratory to themselves.
- M.
- Mahalath—A musical Instrument, or a Tune. Psal. liii.
- Malahath-leannoah—A petitional Song or Tune. Psal. lxxxviii.
- Manna—Food sent from Heaven for the Israelites. Psal. lxxviii. Exod. xvi.
- Manasseh—The Son of Jacob, &c. Psal. lx. Gen. viii.
- Meditation—A strict and close Thinking on the Laws, Works, and Mercies of G O D.
- Mediterraneum—A midland Sea between Europe, Asia, and Africa. Psal. xlviii.
- Melchizedeck—The King of Salem. Gen. xiv. 18. Heb. v. 6. John xviii. 10. Psal. cx. See Shem, Gen. v. who is thought to be Melchizedeck, and Noah's Son.
- Merab—King Saul's eldest Daughter. Psal. v. 1 Sam. xviii.

—Meribah—

- Meribah—A Place mentioned Exod. xvii. Psal. lxxxi.
- Mesopotamia—Part of Asia and Syria. Psal. lx. Acts ii.
- Messias—The SAVIOUR of the World, JESUS CHRIST. Psal. lxxxvi. John i. 14.
- Michael—An Archangel. Dan. xii. Rev. xii.
- Michal—Saul's Daughter, and David's Wife. 1 Sam. xviii.
- Michtam—A Psalm, or a certain Tune. Psal. xvi.
- Midianites—A People from Midian, Abraham's Son. Psal. lxxxiii.
- Miriam—The Daughter of Amram; who gave Thanks, &c. Psal. lxxviii. Exod. xv.
- Mizar—An Hill or Mountain. Ps. xlii. 6.
- Moab—The Son of Lot, from whence descended the Moabites. Psal. lx. Gen. xix.
- Moabites—A wicked People descended from Moab the Son of Lot. Psal. lxxxiii. Gen. xix.
- Moses—The Son of Amram, who foretold of CHRIST to come. Psal. lxxvii. Deut. xviii.
- Mount-Moriah—The Mountain where Abraham offered his Son Isaac. Psal. xv. Gen. xxii.
- Mount Sion—The holy Mount of the LORD in Jerusalem; whereon stood the holy City of David. Psal. xlviii. 2 Sam. v. Vide the heavenly Jerusalem, in Psal. lxxxvii, &c.
- Muth-Laben—A musical Instrument, Psal. ix.
- Myrrh—A precious Gum, &c. Psal. xlv. Exod. xxx. Matt. ii.
- N.
- Nob—A City which was destroyed by Saul. Psal. xi. 1 Sam. xxii.
- Naphtali—The Son of Jacob. Psal. lxxviii. Gen. xxx. Also a City. Tob. i.
- Nathan—The Prophet who reproved David. Psal. xv. 2 Sam. xii. Also David's Son. 2 Sam. v.
- Najoth—The Name of a Dwelling-place. 1 Sam. xix. Psal. xi.
- Nazarenes—Certain Jews who professed Christianity.
- Nazareth—The City where CHRIST was conceived and brought up. Matt. ii.
- Nazarites—The People of Nazareth, whose Hair parted in the Middle, who would not own CHRIST, but would have had him thrown down from their Hill. Matt. xiii. Luk. iv.
- Nazarites, a Sect, who, under a Vow, abstained from Wine, &c.
- Neginoth, a mournful Tune or Instrument. Vide Psal. vi.
- Nehiloth, a musical Instrument or Tune. Psal. v.
- Nethinims—The inferior Servants to the Priests and Levites; whose Business was to draw Water, and cleave Wood.
- New Song—The Song which is of CHRIST, now come, &c. Psal. xcvi. The old Law being called the Schoolmaster. Gal. iii. 24, 25.
- Nile—The famous River in Egypt. Exod. vii.
- O.
- Obed-Edom—A City, whose People were called Edomites. Psal. xxiv. 2 Sam. vi.
- Oblations—Things given to GOD as a Sacrifice, &c.—or Alms given to the Poor, &c.
- Og—The great gigantic King of Bashan. Psal. cxxxv. Numb. xxi.
- Olive-mount—An Hill two Miles from Jerusalem, where grew many Olives. Matt. xxi.
- Omega—The Ending of all Things. Psal. civ. Rev. i. 8.
- Oreb—The Prince of the Midianites. Psal. lxxxiii. Judg. vii. Also a Rock.
- Ornan—The glorious Light of the Sun, &c. Vide Psal. lxxvi. 1 Chron. xxi.
- P.
- Palestina—A Country, and People of Syria. Exod. xv.
- Parable—An allegorical Speech, or a wise Sentence, &c. Psal. xlix.
- Patriarchs—Fathers of Families, such as Abraham, Isaac, Jacob, &c.
- Pestilence—A Plague, or contagious Distemper, in Man or Beast. Psal. xci.
- Pharaoh—The King of Egypt, who resisted Moses and Aaron, to stay the Israelites. Psal. lxxiv. Exod. v.
- Pharisees—

Pharisees—A Sect, who, from their own Opinion of Godliness, despised all other People in the World; even as some Culemites now think and say, that all are damned only themselves; who put a literal Construction on all they read, and depend only on Faith without Works.

Philistines—The People of Palestina. Psal. lvi.

Philologus—A Lover of Learning and GOD's Word. Rom. xv.

Phineas—The Son of Eleazar; who stood before GOD's Ark. Psal. cvi. Judg. xx.

Political—Belonging to State Government, &c. Psal. cxxvii.

Precepts—A godly Rule to live by, whether in Prose or in Verse. Psal. xix. cxix.

Priests—The Levites of the Sons of Aaron; being divided into 22 Ranks, each Rank serving weekly in the Temple.

High-Priests—Such as were admitted into the Holy of Holies.

Prophet—A Foreteller of Things to come, such as Abraham, David, Jeremiah, &c.

Psalmist—A Composer of Psalms, &c. Hence David is so called, &c.

Publicans—Tax-gatherers.

Q.

Q. D. or q. d. Quasi dicat. As if it were said; or, as if he should say.

R.

Rabbies—The Doctors or Teachers of Israel.

Rahab—Strong and Proud. Also, a large, wide Street, &c. Psal. lxxxix. Josh. ii.

Rehoboam—The Son of Solomon. Psal. xcvi. 1 Kings xi.

S.

Sacrament—That religious Ceremony which is a visible Sign of an invisible Grace, as instituted by Christ for the Sanctification of our Souls.

Sacrifice—An Offering offered unto GOD; to devote or give up, &c. Psal. iv. cxvi.

Sadducees—A Sect who denied the Resurrection of the Dead, and the Ex-

istence of Angels, or of Spirits.

Salvation—Our great Preservation from eternal Death, &c. Psal. lxxxiii. cxviii. &c.

Salem, or Shalem—An ancient City: Gen. xiv. Afterwards called Jerusalem. Psal. lxxvi.

Samaritans—The Offspring of the Assyrians who were of a mixed Profession, partly Jewish, partly Heathen, &c.

Samuel—A godly Prophet who anointed Saul, &c. 1 Sam. ii. Psal. xcix. See the two Books of Samuel.

Sanctuary—An holy Place of Worship, or a Place of Refuge. Psal. xli.

Saul—The Son of Kish, and first King of Israel, who fought the Life of David, his Son-in-Law, but at last killed himself. Psal. cxviii. 1 Sam. xix. xxxi. 2 Sam. xxi.

Saviour—The Son of GOD, JESUS CHRIST. Psal. cxviii.

Sceptre—A princely Staff, &c. Vide Psal. cx.

Scribes—The ancient Writers and Expounders of the Law, &c.

Selah—A Word signifying to consider, to lift up the Voice, &c. or for ever. Psal. iii. Also a City. Judg. i.

Sennacherib—The King of Ashur, who was slain by his own Children. Psal. xli. 2 Kings xix.

Seraphims—A certain first Order of Angels. Isa. vi. 3. Above the Cherubims.

Shalm—A musical Instrument. Psal. xcvi.

Sheba—An ancient City. Psal. xxxiv. Isa. xliii.

Shechem—An ancient City. Psal. lx. Gen. xii. Judg. ix.

Shem—The Son of Noah. Gen. v. 32. Luke iii. 36. He is blessed. Gen. ix. 26. His Posterity. Gen. x. xi. 1 Chron. i. 17. Shem is thought to be Melchizedek, which see.

Shemaiah—Many Mens Names. Vide Psal. lxxx. Ezra viii. 1 Kings xii. 1 Chron. iii.

Shigion—A Psalm or Tune. Psal. vii.

Shilo—An ancient City. See Salem. Vide Psal. lxxviii. Josh. xviii.

Shiloah—

- Shiloah—A River near Mount Sion. Psal. lxxv. John ix.
Isaï. viii. Psal. lxxv. John ix.
- Sihon—The King of the Amorites. Psal. cxxxv. Dent. ii.
- Shishak—A Place of Joy, &c. Psal. lxxx. 1 Kings xi. 4.
- Shoshannim—A certain Tune or Instrument. Psal. xlv.
- Sinai—A Mountain or Wilderness. Exod. xvi. Gal. iv. Psal. lxxviii.
- Sion—A City and a People. Ps. cxxxiii. cxlix. Josh. xix. 1 Kings iv.
- Sisera—The King of Canaan's chief Captain. Psal. lxxxiii. Judg. iv.
- Sodom—A City destroyed by Fire and Brimstone from Heaven. Psal. xi. Gen. xix.
- Soliloquy—A short Dialogue or Discourse that a Man holds with himself.
- Solomon—The Son of David by Bathsheba. Psal. xlv. 2 Sam. v.
- Spiritual—A devout, holy, and divine Contemplation, and Life, Doctrine, &c.
- Statutes—The divine Laws and Ordinances of GOD and CHRIST, &c. Psal. xix. cxix.
- Syrians—The People of Syria. Psal. xlv. 2 Kings xiii. 2 Sam. viii.
- T.
- Tabernacle—A Place of Worship. Also the Kingdom of Heaven. Psal. xv.
- Tabor—An high Mountain of Galilee, where CHRIST was transfigured. Psal. lxxxix. Acts xxi.
- Temple—The ancient Place of Divine Worship. Psal. cxxxviii, &c.
- Tetrarchs—Persons that had princely Power over four Provinces.
- Tarshish—A City in Cilicia. Psal. xlviii. Gen. x. Acts xxi.
- Theology—The Art and Study of Divine Matters, &c.
- Tubal-Cain.—The first Brazier and Smith. Gen. iv.
- Tyrus. A City near Libanus. Psal. lxxxiii. 2 Sam. v.
- U.
- Vide, Vid.—See thou, or Look on, &c.
- Uriah—The Husband of Bathsheba, who was killed in Battle thro' Joab. Psal. li. 2 Sam. xi.
- Uzzah—A Man's Name. Vide 2 Kings xxi. 1 Chron. vi, &c.
- Z.
- Zachariah—The Son of Jeroboam, and John Baptist's Father. Ps. lxxix. 2 Kings xiv. Luke v.
- Zalmon or Zion—The same as Sion, which see, &c. &c.
- Zalmunna—A certain King. Vide Psal. lxxxiii. Judg. viii. 5.
- Zarat—The Root of a People called Zarites.
- Zealots—A certain Sect of mere Murderers, who, under Pretence of Law, thought themselves authorised to commit any Outrages whatsoever.
- Zeb—See Psal. lxxxiii. Judg. vii. 25.
- Zebah—A King of Midian. Ps. lxxxiii. Judg. viii.
- Zebulon—The tenth Son of Jacob. Ps. lxxviii. Gen. xxx.
- Ziklag—A City given unto David, and burnt by the Amalekites. Psal. cxxi. 1 Sam. xxx.
- Ziph, or Ziphim—A City and Desert; also a People. Psal. lvii. Josh. xv. 2 Sam. xxiii.

A Poetical DESCRIPTION of *JESUS CHRIST*.
By WILLIAM TANS'UR, Senior. A. D. 1760.

A. M. **W**HEN great *Tiberius Cæsar* reign'd as King,
4036. And *CHRIST*'s great Name did in *Judea* ring;
A. C. Then *Publius Lentulus* writes to *Rome*,
32. To tell the *Senate* who was thither come.

“ We have, says he, a Man, the *Gentiles* call
“ *Prophet of Truth*; whose *Virtues* exceed all :
“ His Works and Goodness greatly sound abroad,
“ And His *Disciples* call Him *Son of GOD*, &c.”

The *SAVIOUR* great, on whom the *Christians* call,
Was well-proportion'd, straight, and somewhat tall.
His *Hair* was brown, like to a *Chestnut* bright,
Parting i'th' Middle, like a *Nazarite* :

Straight to His *Ears* it grew, quite from His *Crown*,
And, on His *Shoulders*, did, in *Curls*, hang down.
On His fair *Face* no *Wrinkles* did appear,

Grey were His *Eyes*, quick, sharp, and very clear.
His *Nose* and *Mouth* were beautiful and fair,
His *Beard* was thick, with short and forked *Hair*.

His *Countenance* was ruddy and mature,
His *Voice* was pleasant, and His *Words* were pure.
His sage *Behaviour* did the *World* surprize,

His *Speech* was graceful, modest, grave, and wise.
He, ev'ry *Sin*, with *Strictness* did reprove,
And, all admonish'd, courteously, with *Love*.

Before His *Lips* He always *Guard* did keep,
None saw Him *laugh*, though many saw Him *weep*.

A. M. He cur'd *Diseases* by *GOD*'s Pow'r and *Might*,
4037. He rais'd the *Dead*, and gave the *Blind* their *Sight*,

A. C. As He in *Beauty* did the *World* exceed,
33. So were His *Actions* both in *Word* and *Deed*.

Ætat. He, for a sinful *World*, His *Life* laid down,
sue. To give His *Saints* a lasting *Heav'nly Crown*.

xxxiii.

{ O Blessed *SAVIOUR* ! mighty *PRINCE* of *Peace* !
} To Praise Thy *NAME*, O let me never cease :
} Since on Thy *Aid* must ev'ry *Soul* depend,
} Me raise to Thee, where *Joys* do never end.

(—Vide Dr. *Cave's Historia Literaria*, &c.

The

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ng;
The Right and Present

USE of PSALMODY,

According to the SERVICE of the

CHURCH of ENGLAND, &c.

Being a New, General, and Correct

CALENDAR of PSALMS,

Adapted to every

SUNDAY, FESTIVAL, and HOLIDAY
throughout the whole YEAR;

Concordant to the

COLLECT, EPISTLE, and GOSPEL for the Day, &c.
And to all other VICISSITUDES of HUMAN LIFE, &c.

By WILLIAM TANS'UR, Senior, Psalmodist.

✓

THE *Reader* is here to observe, That all such *Psalms* as contain cruel *Imprecations* against GOD's, DAVID's, and CHRIST's Enemies, are not (amongst us) to be taken as *Wishes*; but are rather to be understood as *Predictions* and *Denunciations*: Or, that GOD's just *Judgments* will surely fall on such obstinate obdurate Sinners, as are mentioned in *Psalms* XXXV, *Ver.* 4, 5, 8, &c. and *Psalms* CIX.

[Vide *Hooker's Ecclesiastical Policy*, Fol. 213.]

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The Right and Present

USE of PSALMODY, &c.

NOTHING has rendered PSALMODY more contemptible, of late Years, than the whimsical Caprice of some ignorant *Parish-Clerks*, &c. by their setting out malicious *Psalms*, in their *Congregations*, adapted to their own foolish Taste and Temper; intirely forgetting, at the same Time, that they are leading a *Christian Congregation* into Envy and Hatred.

First, the *Parish-Clerk* (or some other Person, supplying his Disabilities) invokes, or *calls* on the People, then present, *To sing to the Praise and Glory of God*, &c. and immediately imposes on them (too often) all the *Curses* he can gather from holy DAVID's *Psalms*, quite contrary to the *Laws of Christianity*; for, if Cursing might have been lawful amongst the primitive *Jews*, it is now absolutely abolished by *CHRIST* and His *Apostles*; Who instructed us to *bless*, and not to *curse*, &c.—*Ex. gr.*

Suppose the *Collect*, *Epistle*, *Gospel*, and *Sermon* for the Day should recommend unto us the *Mercy of GOD*, &c. as His darling *Attributes*, what would be more contradictory to the *Service of the Day*, than to set out *Psalms of Curses, Fire, Flame, Gibbets, Axes, Hammers*, &c. as may be found in the Book of PSALMS? Or such as *Psalms* XCV, Verses 5, 6, 7, 8.—*Psalms* LXXXIII, Verses 15, 16, 17, 18.—*Psalms* CXXXVII, Verses 7, 8, 9 10.—Or the latter Part of *Psalms* CIX, &c.—On the Contrary, when we go to the *House of GOD*, and approach the *Throne of Grace*, we should lay aside all *Malice* and *Rancour*, and bear no *Ill-will* to our Neighbours, on any Account whatsoever, &c. Hence let it be the Practice of *Parish-Clerks*, for the future, to conform to the *Laws of Christianity*, in setting out PSALMS according to the following *Directions* in this CALENDAR, which I have compiled for the very same End; that *Heathenish Passions* may not in the least be stirred up amongst us.

N. B.

N. B. That, though the following *Beginnings* are according to the *Old Version* of *Psalms*, the Words of the *New Version* of both *PSALMS* and *Verses* may be likewise applied in the same Manner, and answer the same *End*, with a very little Trouble, &c.

First Sunday in Advent.

<i>Psalm.</i>	<i>Verses.</i>	<i>Beginnings.</i>
50.	2d Met. 1, 2, 3, 4.	—The God of Gods, the Lord, &c.
18.	— 6, 7, 8, 9.	—Upon the Harp unto Him sing. <i>Gl. P.</i>
51.	2d Met. 1, 2, 3, 8.	—Have Mercy on me, Lord, after.
118.	— 25, 26.	—Thou art my God, I will confess. <i>G. P.</i>

Second Sunday in Advent.

89.	— 15, 16, 17, 18.	—Blessed are they that know aright.
86.	— 11, 12, 13.	—O teach me, Lord, Thy Way, and I. <i>G. P.</i>
96.	— 12, 13, 14.	—The Heav'ns shall joyfully begin.
117.	— 1, 2, 3, 4.	—O all ye Nations of the World. <i>G. P.</i>

Third Sunday in Advent.

143.	— 1, 2, 6, 10.	—Ld. hear my Pray'r, and my Complaint.
80.	— 8, 9, 10, 19.	—O take us, Lord, unto Thy Grace. <i>G. P.</i>
119.	— 33, 34, 35, 36.	—Instruct me, Lord, in Thy right Way.
22.	— 26, 27, 28.	—The Poor shall eat, and be suffic'd. <i>G. P.</i>

Fourth Sunday in Advent.

100.	— — —	—All People that on Earth do dwell.
37.	— 3, 4, 5.	—Trust thou therefore in God alone. <i>G. P.</i>
80.	— 1, 2, 3, 4.	—Thou Shepherd that dost Isr'el keep.
55.	— 24, 25, 26.	—Cast all thy Care upon the Lord. <i>G. P.</i>

Christmas-Day.

81.	— 1, 2, 3, 4.	—Be light and glad, in God rejoice.
118.	— 19, 21, 22, 15.	—I will give Thanks to Thee, O Lord. <i>G. P.</i>
85.	— 8, 9, 10, 11.	—I'll hear what God the Lord doth say,
110.	— 2, 8, 4.	—The Lord shall out of Sion send. <i>G. P.</i>

St. Stephen's Day, the first Martyr.

<i>Psalm.</i>	<i>Verses.</i>	<i>Beginnings.</i>
31.	— 5, 7, 14, 24.	— Into Thy Hands, Lord, I commit. G. P.

St. John the Evangelist's Day.

19.	— 7, 8, 9, 10.	— How perfect is the Law of God !
32.	— 5, 6, 7.	— I did therefore confess my Faults. G. P.

Innocents-Day.

10.	— 17, 18, 19.	— Thou hearest, Ld. the Poor's Complaint.
8.	— 1, 2, 8.	— O God, our Lord, how wonderful. G. P.

First Sunday after Christmas-Day.

104.	— 1, 2, 3.	— My Soul praise the Lord, speak good, &c.
89.	— 26, 27, 28, 30.	— His Kingdom I will set to be. G. P.
98.	— 1, 2, 3, 4.	— O sing ye now unto the Lord.
97.	— 8, 9, 10.	— For all the Idols of the World. G. P.

Circumcision, or New-Year's-Day.

36.	— 7, 8, 9, 10.	— Thy Mercy is above all Things.
32.	— 1, 2, 11.	— The Man is blest whose Wickedness. G. P.

Second Sunday after Christmas-Day.

68.	— 29, 21, 20, 34.	— Thy God hath sent forth Strength for thee
2.	— 11, 12, 13.	— See that ye serve the Lord above. G. P.
125.	— 1, 2, 3, 4.	— Those that do place their Confidence.
62.	— 7, 6, 8.	— My Glory and Salvation doth. G. P.

Epiphany, or Twelfth Day ; being Christ's Manifestation to the Gentiles.

68.	— 29, 21, 20, 34.	— Thy God hath sent forth Strength for thee.
68.	— 19, 20.	— Thou hast received Gifts for Men. G. P.

First Sunday after Epiphany.

143.	— 9, 10, 11, 12.	— Lord, unto Thee I lift my Soul.
72.	— 19, 20.	— Praise ye the Lord of Hosts and sing. G. P.
113.	—	— Ye Children which do serve the Lord.
67.	— 1, 2, 3.	— Have Mercy on us, Lord. Gloria Patri.

Second

Second Sunday after Epiphany.

<i>Psalm.</i>	<i>Verses.</i>	<i>Beginnings.</i>
19. —	1, 2, 3, 4.	The Heav'ns and Firmament on high.
85. —	7, 8, 13.	O Lord, on us do Thou declare. G. P.
102. —	23, 24, 25, 26.	The whole Foundations of the Earth.
37. —	23, 31, 3.	The just Man's Mouth, &c. Glo. Pat.

Third Sunday after Epiphany.

32. —	6, 7, 10, 11.	The humble Man shall pray therefore.
107. —	20, 21, 22.	For then he sent to them his Word. G. P.
87. —	1, 2, 3.	That City shall full well endure.
103. —	11, 18, 19.	And as the Space is wond'rous great. G. P.

Fourth Sunday after Epiphany.

100. —	—	All People that on Earth do dwell.
125. —	—	{ Those that do place their Confidence.
		Gloria Patri.
143. —	9, 10, 11, 12.	Lord, unto Thee I lift my Soul.
132. —	11, 13, 15.	The Lord himself hath Sion chose. G. P.

Fifth Sunday after Epiphany.

103. —	1, 2, 3, 4.	My Soul, give Laud unto the Lord.
71. —	5, 6, 8.	Thou art the Stay whereon I rest. G. P.
147. —	1, 2, 3, 4.	Praise ye the Lord, for it is good.
43. —	3, 4, 6.	{ O Lord, send out Thy Light and Truth.
		Gloria Patri.

Sixth Sunday after Epiphany.

67. —	1, 2, 3, 4.	Have Mercy on us, Lord.
19. —	8, 9, 10.	{ The Lord's Commands are righteous.
		Gloria Patri.
71. —	1, 2, 3, 15.	My God, my God, in all Distress.
65. —	17, 18, 19, 20.	Full oft I call to Mind God's Grace. G. P.

Septuagesima Sunday ; or, Third Sunday before Lent.

33. —	5, 6, 7, 8.	For by the Word of God alone.
105. —	4, 5, 7, 42.	Seek ye the Lord, and seek, &c. G. P.
102. —	23, 24, 25, 26.	The whole Foundations of the Earth.
130. —	3, 4, 5.	O Lord, our God, if Thou survey. G. P.

Sexagesima Sunday, or Second Sunday before Lent.

- 56.—10, 11, 12, 13.—I glory in the Word of God.
 5. ——— 7, 9, 11. { Lord, lead me in Thy Righteousness.
 Gloria Patri.
 94.—11, 12, 13, 14.—The Lord doth know the Heart of Man.
 31. ——— 1, 2, 4.—O Lord, I put my Trust in Thee. *G. P.*

Quinquagesima Sunday; or, next Sunday before Lent.

112. ——— 1, 2, 3.—The Man is blest that God doth fear.
 146. ——— 7, 8, 9.—The Lord doth send the Blind, &c. *G. P.*
 37.—23, 24, 26, 31.—The Ld. the just Man's Steps doth guide.
 133. — — — —O what a happy Thing it is. *Glo. Pat.*

Ash-Wednesday; or, First Day of Lent.

- 51.—11, 12, 13, 14.—Cast me not, Lord, out from thy Face.
 130. ——— 1, 2, 3, 4, 5.—Lord, unto Thee I make my Moan. *G. P.*

First Sunday in Lent.

119. ——— 1, 2, 3, 4.—Blessed are they that perfect are.
 91.—11, 12, 14, 15.—For why? unto His Angels all. *Glo. Pat.*
 25. ——— 1, 2, 3, 4.—I lift my Heart to Thee.
 61. ——— 3, 4, 5.—Upon the Rock of Thy great Pow'r. *G. P.*

Second Sunday in Lent.

32. ——— 1, 2, 6, 11.—The Man is blest whose Wickedness.
 130. ——— 6, 7, 8.—My Soul to God hath great Regard. *G. P.*
 89.—15, 16, 17, 18.—Blessed are they that know aright.
 7. ——— 10, 11, 17.—I take my Help to come from God. *G. P.*

Third Sunday in Lent.

- 5.—7, 9, 10, 11.—Lord, lead me in Thy Righteousness.
 51. 2d Met. 7, 10, 11.—With Hyssop, Lord, besprinkle me. *G. P.*
 107.—1, 2, 21, 22.—Give Thanks unto the Lord our God.
 71. ——— 3, 4, 5, 6. { Save me, my God, from wicked Men.
 Gloria Patri.

Fourth Sunday in Lent.

125. ——— 1, 2, 3, 4.—Those that do place their Confidence.
 79. ——— 8, 9, 15.—Bear not in Mind our former Sins. *G. P.*
 105.—16, 17, 18, 23.—God call'd a Dearth upon the Land.
 77.—13, 14, 15.—Thy Works, O Lord, are all upright. *G. P.*

Fifth

Fifth Sunday in Lent.

<i>Psalms.</i>	<i>Verses.</i>	<i>Beginnings.</i>
51.	2d. Met. 1, 2, 3, 4.	—Have Mercy on me, Lord, after.
130.	—3, 4, 5.	—O Lord our God, if Thou survey. <i>G. P.</i>
17.	—5, 6, 7, 8.	—Within Thy Paths which are most pure.
25.	—20, 21, 22.	—Preserve and keep my Soul. <i>Glo. Pat.</i>

Sixth Sunday in Lent.

146.	—1, 2, 3, 4.	—My Soul, praise Thou the Lord always.
88.	—11, 12, 13, 14.	—Dost thou unto the Dead declare. <i>G. P.</i>
145.	—13, 14, 15, 16.	—The Lord is just in all his Ways.
114.	—7, 8.	{ O Earth, confess Thy sov'reign Lord. <i>Gloria Patri.</i>

Good Friday.

69.	—18, 19, 20, 22, 23, 36.	—O Lord of Hosts, to me give Ear.
22.	—11, 14, 18, 19, 22.	{ O Lord depart not now from me. <i>Gloria Patri.</i>

Easter Sunday.

16.	—8, 9, 10, 11.	—I set the Lord still in my Sight.
57.	—10, 11, 12, 13.	—My Heart is set to laud the Lord. <i>G. P.</i>
89.	—5, 6, 7, 14.	—The Heav'ns do shew with Joy and Mirth.
118.	—19, 20, 21, 22.	—I will give Thanks to Thee, O God. <i>G. P.</i>

Easter Monday.

30.	—1, 2, 3, 4.	—All Laud and Praise with Heart, &c. <i>G. P.</i>
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Easter Tuesday.

118.	—12, 13, 15.	{ The Lord is my Defence, and Strength, <i>Gloria Patri.</i>
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First Sunday after Easter.

104.	—1, 2, 3.	—My Soul praise the Lord, speak good, &c.
2.	—11, 12, 13.	—See that ye serve the Lord above. <i>G. P.</i>
145.	—1, 2, 3, 4.	—Thee will I laud, my God and King.
89.	—3, 4, 6.	—With mine Elect, saith God, have I. <i>G. P.</i>

Second Sunday after Easter.

<i>Psalm.</i>	<i>Verses.</i>	<i>Beginnings.</i>
81.—	1, 2, 3, 4.—	Be light and glad, in God rejoice.
43.—	3, 4, 5. }	O Lord send out Thy Light and Truth.
		<i>Gloria Patri.</i>
103.—	10, 11, 12, 17.—	According to our Sins, also.
118.—	17, 18, 26.—	Set open unto me the Gates. <i>Glo. Pat.</i>

Third Sunday after Easter.

119.—	9, 10, 11, 12.—	By what Means may a young Man best.
39.—	12, 13, 14. }	When Thou for Sin dost Man rebuke,
		<i>Gloria Patri.</i>
115.—	9, 10, 11, 12.—	Such as be Fearers of the Lord.
118.—	12, 13, 15. }	The Lord is my Defence and Strength.
		<i>Gloria Patri.</i>

Fourth Sunday after Easter.

89.—	1, 2, 3, 4.—	To sing the Mercies of the Lord.
25.—	12, 13, 14.—	Whoso doth fear the Lord. <i>Glo. Pat.</i>
42.—	1, 2, 11, 15.—	Like as the Hart doth pant and bray.
96.—	9, 10, 11.—	Fall down and worship ye the Lord. <i>G. P.</i>

Fifth Sunday after Easter.

113.—	—	Ye Children which do serve the Lord.
34.—	12, 13, 14.—	Who is the Man that would live long. <i>G. P.</i>
68.—	18, 19, 20.—	Thou didst, O Lord, ascend on high.
68.—	3, 4.—	But righteous Men before the Lord. <i>G. P.</i>

Ascension-Day.

81.—	1, 2, 3, 4.—	Be light and glad, in God rejoice.
18.—	9, 10.—	The Lord descended from above. <i>G. P.</i>
47.—	5, 6, 7, 8.—	Our God ascended up on high.
24.—	9, 10.—	Ye Gates and everlasting Doors. <i>G. P.</i>

Sunday after Ascension-Day.

15.—	1, 2, 3, 4.—	Within thy Tabernacle, Lord.
125.—	1, 2, 3, 4.—	Those that do place their Confidence. <i>G. P.</i>
48.—	8, 9, 10, 13.—	O Lord we wait, and do depend.
24.—	3, 4, 5.—	Who is the Man, O Lord, that may. <i>G. P.</i>

Whit-Sunday.

<i>Psalm.</i>	<i>Verses.</i>	<i>Beginnings.</i>
119.—	5, 6, 7, 8.—	O would to God it might Thee please.
<i>Veni Creator</i> —	11, 12.—	To us such Plenty of Thy Grace. G. P.
104.—	1, 2, 3.—	My Soul praise the Lord, speak good, &c.
105.—	1, 2, 3, 4.—	Give Praises unto God the Lord. Gl. P.

Whit-Monday.

145.—	1, 2, 3, 4.—	Thee will I laud, my God and King.
47.—	7, 8. {	God o'er the Heathen reigns, and sits.
		<i>Gloria Patri.</i>

Whit-Tuesday.

147.—	1, 2, 3, 4.—	Praise ye the Lord for it is good.
143.—	8, 9, 10.—	Let me Thy Loving-kindness in. G. P.

Trinity Sunday.

81.—	1, 2, 3, 4.—	Be light and glad, in God rejoice.
<i>Veni Creator</i> .—	13, 14. {	Grant us, O Lord, through Thee, to
		know. G. P.
33.—	1, 2, 3, 4.—	Ye Righteous, in the Lord rejoice.
2.—	8, 9, 10.—	I have anointed him my King. Gl. P.

First Sunday after Trinity.

18.—	1, 2, 3, 4.—	O God, my Strength, and Fortitude.
<i>Veni Creat.</i> —	1, 2, 3, 4.—	Come, Holy Ghost, eternal God. G. P.
119.—	33, 34, 35, 36.—	Instruct us, Lord, in the right Way.
34.—	7, 8, 9.—	The Angel of the Lord doth pitch. G. P.

Second Sunday after Trinity.

92.—	5, 6, 7, 8.—	O Lord, how glorious, and how great.
97.—	10, 11, 12, 13.—	For Thou, O Lord, art set on high. G. P.
99.—	1, 2, 3, 4.—	The Lord doth reign, although at it.
31.—	23, 24.—	Ye Saints, love ye the Lord alway. G. P.

Third Sunday after Trinity.

113.—	— — — — —	Ye Children which do serve the Lord.
37.—	4, 5, 6.—	In God set all thy Heart's Delight. G. P.
55.—	24, 25, 26.—	Cast all thy Care upon the Lord.
86.—	8, 9, 10.—	Among the gods, O Lord is none. G. P.

Fourth Snnday after Trinity.

<i>Psalm.</i>	<i>Verses.</i>	<i>Beginnings.</i>
103.—	8, 9, 10, 11.—	The Lord is kind and merciful.
25.—	8, 9, 10.—	God's Mercy is full sweet. <i>Gloria Patri.</i>
101.—	1, 2, 3, 4.—	I Mercy will and Judgment sing.
86.—	3, 6, 7.—	Thy Mercy, Lord, on me express. <i>G. P.</i>

Fifth Sunday after Trinity.

119.—	165, 6, 7, & 8.—	Great Peace and Rest all such shall have.
34.—	12, 13, 14.—	Who is the Man that would live long. <i>G. P.</i>
37.—	37, 38, 39, 40.—	Mark and behold the upright Man.
4.—	7, 8, 9. {	The greater Sort crave worldly Goods. <i>Gloria Patri.</i>

Sixth Sunday after Trinity.

32.—	1, 2, 5, 11.—	The Man is blest whose Wickedness.
145.—	6, 7. {	The Lord, our God, most gracious is. <i>Gloria Patri.</i>
103.—	1, 2, 3, 4.—	My Soul give Laud unto the Lord.
86.—	5, 6, 7.—	Lord, Thou art good and bountiful. <i>G. P.</i>

Seventh Sunday after Trinity.

100.—	— — — — —	All People that on Earth do dwell.
95.—	6, 7. {	Come let us bow, and praise the Lord. <i>Gloria Patri.</i>
23.—	— — — — —	The Lord is only my Support.
105.—	1, 2, 3, 4.—	Give Praises unto God the Lord. <i>Gl. P.</i>

Eighth Sunday after Trinity.

119.—	<i>Two last Staves.</i> —	Stretch out Thy Hand, I Thee beseech.
25.—	20, 21, 22.—	Preserve and keep my Soul. <i>Glo. Pat.</i>
125.—	1, 2, 3, 4.—	Those that do place their Confidence.
27.—	15, 16.—	I utterly should faint, but that. <i>Gl. P.</i>

Ninth Sunday after Trinity.

19.—	7, 8, 9, 10.—	How perfect is the Law of God.
78.—	14, 15, 16.—	He clave the Rocks i' th' Wilderness. <i>G. P.</i>
34.—	1, 2, 3, 4.—	I will give Laud and Honour both.
86.—	11, 12.—	O teach me, Lord, Thy Way, and I. <i>G. P.</i>

Tenth Sunday after Trinity.

<i>Psalm.</i>	<i>Verses.</i>	<i>Beginnings.</i>
65.—	1, 2, 3, 4.—	Thy Praise alone, O Lord, doth reign.
5.—	1, 2, 3, 6.—	Incline thine Ear, O Lord, and let. <i>G. P.</i>
135.—	1, 2, 3, 4.—	O praise the Lord, praise ye His Name.
115.—	9, 10, 11, 12.—	Such as be Fearers of the Lord. <i>Gl. P.</i>

Eleventh Sunday after Trinity.

96.—	1, 2, 3, 4.—	Sing ye, with Praise, unto the Lord.
36.—	7, 8, 9, 10.—	Thy Mercy is above all Things. <i>Gl. P.</i>
67.—	1, 2, 3, 4.—	Have Mercy on us, Lord.
84.—	11, 12, 13, 14. {	For why? within Thy Courts one Day. <i>Gloria Patri.</i>

Twelfth Sunday after Trinity.

103.—	8, 9, 10, 11.—	The Lord is kind and merciful.
62.—	7, 8.—	My Glory and Salvation doth. <i>Glo. Pat.</i>
106.—	1, 2, 3, 4.—	Praise ye the Lord, for it is good.
56.—	10, 11, 12, 13.—	I glory in the Word of God. <i>Glo. Pat.</i>

Thirteenth Sunday after Trinity.

100.—	— — — — —	All People that on Earth do dwell.
2.—	11, 12, 13.—	See that ye serve the Lord above. <i>G. P.</i>
139.—	1, 2, 3, 4.—	O Lord, thou hast me try'd and known.
80.—	1, 2, 3, 4.—	Thou Shepherd that dost Isr'el keep. <i>G. P.</i>

Fourteenth Sunday after Trinity.

119.—	113, 114, 115, 116.—	All Thoughts that vain and wicked are.
146.—	4, 5, 6, 7.—	Blessed and happy are all they. <i>Gl. P.</i>
16.—	8, 9, 10, 11.—	I set the Lord still in my Sight.
128.—	— — — — —	Blessed art Thou that fearest God. <i>G. P.</i>

Fifteenth Sunday after Trinity.

1 —	1, 2, 3, 4.—	The Man is blest that hath not lent.
55 —	24, 25, 26.—	Cast all thy Care upon the Lord. <i>G. P.</i>
37 —	23, 24, 25, 26.—	The Lord the just Man's Steps doth guide.
147.—	5, 6, 7, 8.—	Sing unto God, the Lord, with Praise. <i>G. P.</i>

Sixteenth

Sixteenth Sunday after Trinity.

<i>Psalm.</i>	<i>Verses.</i>	<i>Beginnings.</i>
103.	1, 2, 3, 4.	My Soul give Laud unto the Lord.
27.	4, 5.	One Thing of God I do require. <i>G. P.</i>
28.	6, 7, 8, 9.	To render Thanks unto the Lord.
33.	5, 6, 7.	For by the Word of God alone. <i>G. P.</i>

Seventeenth Sunday after Trinity.

145.	13, 14, 15, 16.	The Lord is just in all his Ways.
107.	20, 21, 22.	For then God sent to them his Word. <i>G. P.</i>
77.	11, 12, 13, 14.	I will regard and think upon.
149.	1, 2, 3, 4.	Sing ye unto the Lord our God. <i>Gl. P.</i>

Eighteenth Sunday after Trinity.

125.	1, 2, 3, 4.	Those that do place their Confidence.
110.	1, 2, 3, 4.	The Lord did say unto my Lord. <i>G. P.</i>
141.	1, 2, 3, 4.	O Lord, upon Thee do I call.
34.	17, 18, 19.	The Lord is ever nigh to them. <i>Gl. P.</i>

Nineteenth Sunday after Trinity.

92.	1, 2, 3, 4.	It is a Thing both good and meet.
25.	5, 6, 7.	Thy Mercies manifold. <i>Gloria Patri.</i>
34.	1, 2, 3, 4.	I will give Laud and Honour both.
119.	5, 6, 7, 8.	O would to God it might Thee please. <i>G. P.</i>

Twentieth Sunday after Trinity.

89.	1, 2, 3, 4.	To sing the Mercies of the Lord.
107.	46, 47, 48.	Save us, O Lord, who art our God. <i>G. P.</i>
95.	1, 2, 3, 4.	O come let us lift up our Voice.
103.	8, 9, 10, 11.	The Lord is kind and merciful. <i>G. P.</i>

Twenty-first Sunday after Trinity.

103.	1, 2, 3, 4.	My Soul give Laud unto the Lord.
35.	8, 29, 30.	O let my Soul, my Heart, and Voice. <i>G. P.</i>
11.	4, 5, 6, 7, 8.	Our God, that in the Temple is,
30.	1, 2, 3, 4.	All Laud & Praise, with Heart, &c. <i>G. P.</i>

Twenty-second Sunday after Trinity.

<i>Psalms.</i>	<i>Verses.</i>	<i>Beginnings.</i>
73.—	23, 24, 25, 26.—	Lord, what is there that I can wish.
37.—	26, 27, 28.—	He always gives most lib'rally. G. P.
100.—	—————	—All People that on Earth do dwell.
84.—	5, 6, 7, 8.—	O! they are blessed that may dwell. G. P.

Twenty-third Sunday after Trinity.

1.—	1, 2, 3, 4.—	The Man is blest that hath not lent.
80.—	—————1, 2, 4.—	Thou Shepherd that dost Isr'el keep. G. P.
105.—	40, 41, 42.—	God brought his People forth with Mirth.
92.—	12, 13, 14, 15.—	The Righteous flourish shall on high. G. P.

Twenty-fourth Sunday after Trinity.

57.—	10, 11, 12, 13.—	Awake, my Joy, awake, I say.
116.—	—————3, 4, 5.—	Upon the Name of God the Lord. G. P.
23. 2d. Met.	—————	My Shepherd was the living Lord.
107.—	23, 24, 25.—	Thy Faithfulness, O God, to praise. G. P.

Twenty-fifth Sunday after Trinity.

92.—	————1, 2, 3, 4.—	It is a Thing both good and meet.
34.—	————8, 9, 10.—	Taste and consider well therefore. G. P.
29.—	1, 2, 3, 4.—	Give to the Lord, ye Potentates.
33.—	————11, 16, 18.—	Blessed are they, to whom the Lord. G. P.

☞ Mark well, That if there should be more than 25 *Sundays* after *Trinity-Sunday*, before *Advent-Sunday* comes in again; then you may use such *Psalms* as are adapted to such *Collects*, *Epistles*, and *Gospels* as shall be read, until the Service begins again at *Advent*: By reason the whole Order of this CALENDAR is carefully suited to the *Collect*, *Epistle*, and *Gospel* for the Day, as near as the Matter will bear in Harmony one with another.

St. Andrew, the Apostle.

145.—	13, 14, 15, 16.—	The Lord is just in all his Ways.
94.—	11, 12, 13, 14.—	The Lord doth know the Heart of. G. P.

St. Thomas, the Apostle.

37.—	————3, 4, 6, 23.—	Trust thou therefore in God alone.
27.—	————15, 16.—	I utterly should faint, but that—G. P.

Conversion

Conversion of St. Paul, the Apostle.

<i>Psalm.</i>	<i>Verses.</i>	<i>Beginnings.</i>
23.	—————	—My Shepherd is the living Lord.
51.	2d. Met. 10, 11, 12.	—O God, create in me a Heart. <i>Gl. P.</i>

Purification of the Blessed Virgin Mary.

118. — 1, 2, 3, 4. — O give ye Thanks unto the Lord. *G. P.*

St. Matthias, the Apostle.

18. — 29, 30, 34. — Unspotted are the Ways of God. *G. P.*

Annunciation of the Blessed Virgin Mary.

2. — 6, 7, 8. — I have anointed him my King. *Glo. Pat.*

St. Mark, the Evangelist.

106. — 1, 2, 3, 4. — Praise ye the Lord, for it is good.
68. — 18, 19, 20. — Thou didst, O Lord, ascend on high. *G. P.*

St. Philip and James, Apostles.

103. — 14, 15, 16. — The Lord that made us, knows, &c. *G. P.*

St. Barnabas, the Apostle.

9. — 1, 2, 3, 4. — With Heart and Mouth unto the — *G. P.*

St. John Baptist.

94. — 11, 12, 13, 14. — The Lord doth know the Heart of Man.
132. — 13, 14, 15. — With my Salvation I will cloath. *G. P.*

St. Peter, the Apostle.

145. — 11, 12, 16. — The Eyes of all, Lord, wait on Thee.
62. — 7, 6, 8. — My Glory and Salvation doth. *Glo. Pat.*

St. James, the Apostle.

121. — — — — — I lift mine Eyes to Sion Hill.
27. — 9, 11, 16. — In Wrath turn not thy Face away. *G. P.*

St. Bartholomew, the Apostle.

Psalm. Verses. Beginnings.

77.—11, 12, 13, 14.—I will regard and think upon.
4.————7, 8, 9.—The greater Sort crave worldly. *G. P.*

St. Matthew, the Evangelist.

125.—1, 2, 3, 4.—Those that do place their Confidence.
86.—11, 12, 13.—O teach me, Lord, Thy Way—*Gl. P.*

St. Michael, and all Angels.

31.—19, 20, 21, 24.—How plentiful Thy Mercies be!
96.—12, 13, 14.—The Heav'ns shall joyfully begin. *G. P.*

St. Luke, the Evangelist.

111.————1, 2, 3.—With Heart I do accord.
107.—20, 21, 22.—For then God sent to them His—*G. P.*

St. Simon and Jude.

15.—1, 2, 3, 4.—Within Thy Tabernacle, Lord.
139.————3, 4, 5.—No Word is on my Tongue, O Lord. *G. P.*

All Saints Day.

145.—8, 9, 10, 16.—Thy Saints do bleſs Thee, Lord, and do.
89.—14, 15, 16.—In Righteouſneſs and Equity. *Glo. Pat.*

Preparation-Pſalms for Sundays, &c. before the H. Sacrament.

4.————5, 6.—Sin not, but ſtand in Awe therefore. *G. P.*
18.————29, 30.—Unſpotted are Thy Ways, O God,
19.—7, 8, 9, 11.—How perfect is the Law of God.
19.—12, 13, 14.—O Lord, what earthly Man doth. *G. P.*
25.————5, 6, 7.—Thy Mercies manifold.
27.————4, 5.—One Thing of God I do require.
37.————3, 4, 5.—Truſt thou, therefore, in God alone. *G. P.*
42.————1, 2.—Like as the Hart doth pant and bray.
51.————7, 8, 9.—With Hyſſop, Lord, beſprinkle me. *G. P.*
51.—10, 11, 12.—O God, create in me a Heart.

<i>Psalm.</i>	<i>Verses.</i>	<i>Beginnings.</i>
103.—	8, 9, 10.—	The Lord is kind and merciful. <i>G.P.</i>
119.—	1, 2, 3, 4.—	Blessed are they that perfect are.
119.—	5, 6, 7, 8.—	O would to God, it might Thee please.
119.—	33, 34, 35, 36.—	Instruct me, Lord, in the right Way. <i>G.P.</i>

Psalms for Sacrament-Days.

2.—	11, 12, 13.—	See that ye serve the Lord above. <i>G.P.</i>
26.—	6, 7, 8.—	My Hands I wash, and do proceed. <i>G.P.</i>
36.—	7, 8, 9, 10.—	Thy Mercy is above all Things.
43.—	3, 4.—	O Lord send out Thy Light and— <i>G.P.</i>
96.—	7, 8, 9.—	Ascribe unto the Lord therefore. <i>G.P.</i>
116.—	10, 11, 12.—	The wholesome Cup of saving Health. <i>G.P.</i>
116.—	14, 15, 16.—	Therefore I'll offer up to Thee. <i>G.P.</i>

Gunpowder Plot, Nov. 5, A. D. 1605.

18.—	1, 2, 3, 4.—	O God my Strength and Fortitude.
64.—	5, 6, 7.—	A wicked Work they have decreed. <i>G.P.</i>
125.—	1, 2, 3, 4.—	Those that do place their Confidence.
94.—	21, 22, 23.—	They did consult against the Life. <i>G.P.</i>

Martyrdom of King Charles the First, Jan. 30, 1648.

94.—	19, 20, 21, 22, 23.—	When with myself I mused much.
79.—	9, 10, 11, 12, 15.—	O God, that giv'ft all Health and. <i>G.P.</i>

Restoration of King Charles the Second, May 29, A. D. 1660.

18.—	46, 47, 48, 49.—	For it is God that gave me Pow'r.
144.—	8, 19.—	A new Song I will sing to Thee. <i>G.P.</i>
85.—	1, 7, 12, 13.—	Thou hast been merciful indeed.
18.—	15, 16, 17, 18.—	And from above the Lord sent down. <i>G.P.</i>

On the King's Accession to the Throne.

21.—	1, 2, 3, 4.—	O Lord how joyful is the King.
72.—	6, 7, 8.—	Lord, make the King unto the Just. <i>G.P.</i>
61.—	6, 7, 8.—	God will the King in Health— <i>Glo. Pat.</i>

Psalms sung before Rulers, Corporations, &c.

58.—	1, 11.—	Ye Rulers that are put in Trust. <i>G.P.</i>
81.—	1, 2, 3, 4.—	Be light and glad, in God rejoice.
87.—	6, 7, 8.—	Of Sion they shall say abroad. <i>G.P.</i>

150 *The Psalm-Singer's New CALENDAR, &c.*

<i>Psalms.</i>	<i>Verses.</i>	<i>Beginnings.</i>
119. ———	137, 139.	In ev'ry Thing, Lord, thou art just. G.P.
133. ———	———	O what a happy Thing it is.

On a National Cessation of Arms, &c.

66. — 7, 8, 9, 10. — The Lord of Hosts doth take our — G.P.

Psalms exhorting to Charity, Liberality, &c.

37. — 26, 27, 28. — He always gives most lib'rally.
 41. — 1, 2, 3, 4. — The Man is blest that doth provide.
 72. — 12, 13, 14. — For God the needy Sort will save.
 78. — 4, 5, 6. — To Jacob he Commandment gave. G.P.
 145. — 11, 12, 13. — The Eyes of all do wait on Thee. G.P.
 146. — 8, 9. — God doth defend the Fatherless. G.P.

Thanksgiving for Victory.

9. — 1, 2, 3, 4. — With Heart and Mouth unto the Lord.
 18. — 33, 37. — God did in order put my Hands.
 21. — 11, 12, 13. — Lord, they much Mischief did — Gl. P.
 28. — 6, 7, 8, 9. — To render Thanks unto the Lord.
 98. — 1, 2, 3, 4, 6. — O sing ye now unto the Lord.
 20. — 6, 7, 8, 9. — Our Hopes are fix'd. G.P. (*New Ver.*)

On a welcome Rain.

65. — 8, 9, 10, 11, 14. — Lord, when the Earth is chopt — G.P.

On welcome fair Weather.

29. — 3, 4, 10, 11. — God's Voice doth rule the Waters. G.P.

On Feast-Days or Wakes; being the next Sunday after some Saint's Day, to which their Parish-Church was dedicated, &c.

81. — 1, 2, 3, 4. — Be light and glad, in God rejoice.
 84. — 9, 10, 11, 12. — O Lord of Hosts, to me give Heed. G.P.
 26. — 8, 9, 11, 12. — O God, thy House I love most dear.
 150. — — — — — Yield unto God the mighty Lord. G.P.

On a public Fast, in Time of War, Conspiracy, Rebellion, &c.

118. — 5, 6, 8, 9. — The Lord himself is on my Side.
 5. — 7, 9, 10, 11. — Lord, lead me in Thy Righteousness. G.P.

<i>Psalms.</i>	<i>Verses.</i>	<i>Beginnings.</i>
20.—	1, 2, 7, 8.—	In Trouble and Adversity.
33.—	16, 18, 19, 20.—	But lo, the Eyes of God attend. G. P.

Psalms after a Wedding.

128. ————	—Blessed art thou that fearest God. G.P.
67.—	1, 2, 3, 4, 6, 7.—Have Mercy on us, Lord. Glo. Pat.
133. ————	—O what a happy Thing it is. Glo. Pat.

*Psalms adapted to the several Vicissitudes of Human Life:
As hinted in the Preface.*

Confession of Sins.—Psal. 6. 32. 38. 51. 102. 130. 143.
 Praying to God.—Psal. 25. 54. 67. 70. 72. 86. 143.
 Tempted with Evil.—Psal. 22. 64. 69.
 Life tedious.—Psal. 42. 63. 84.
 Sorrow and Trouble.—Psal. 13. 31. 44. 54. 56.
 Ease, &c. restored.—Psal. 30. 34. 103. 104.
 God's Laws and Precepts, &c.—Psal. 119.
 Praise and Thanksgiving to God.—30. 34. 103. 104. 105.
 106. 107. 108. 111. 113. 119. 144. 145. 146. 147.
 149. 15.
 The Seven Penitential Psalms, 6. 32. 38. LI. 10. 130. 143.
 Mercies received.—Psal. 8. 30. 103. 92. 138. 144.
 God's Word excellent.—12. 19. 119.
 Wicked Men miserable.—1. 11. 37. 119.
 Righteous Men blessed.—1. 15. 24. 32. 92. 112. 119. 128.

*Psalms sung in the Funeral-Service, which is the last good
Office, and Period of all human Glory.*

90.—13, 11, 9, 15.—Instruct us, Lord, to know and try.
 90.—3, 4, 5, 6.—Thou grindest Man through Grief—
 39.—5, 6, 7, 8.—Lord, number out my Life and Days.
 39.—2, 13, 14.—When Thou for Sin dost Man—Gl. P.
 88.—11, 12, 13, 14.—Lord, dost Thou to the Dead declare.
 89.—49, 48, 45, 53.—Lord, who is he that liveth, and.
 102.—9, 10, 19.—The Days wherein I pass my Life. G.P.
 103.—14, 15, 16, 17.—The Lord who made us, knows our—
 40.—1, 2, 14, 15, 21.—I waited long, and fought the Lord, &c.

End of the CALENDAR.

A N

A B S T R A C T

O F T H E

L I F E of Holy D A V I D,

Concordant to the Book of P S A L M S :

S H E W I N G

On what Occasion several Psalms were composed, &c.

By WILLIAM TANS'UR, Senior, Philo. *Music* and *Theology*.

S E C T. I.

Of DAVID's Birth. *He is anointed King; and for playing before King Saul, is made Armour-Bearer, &c.*
Ruth iv. 12.

A. M. 2919.
 Before Christ,
 1058.

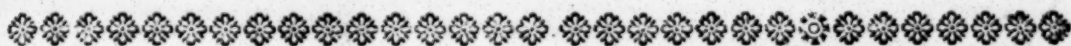
DAVID, whose Name signifies *Beloved*, the true Prophet of CHRIST, and King of Israel, was not only a Man after GOD's own Heart, but was also one of the greatest Men for *Virtue* and *Valour* in all Antiquity. He descended, in a direct Line, from *Judah*, the Son of *Jacob*; and was the youngest of the eight Sons of *Jesse*, and was born, and lived, in a small City called *Bethlehem*, of the Tribe of *Judah*, from the Generation of *Pharez*, as appears in *Ruth iv. ver. 12 to 22, &c.*

When DAVID was about Twenty-two Years of Age, ¹³ the LORD ordered *Samuel* to anoint him King; and ¹ *Sam. xvi.* ¹¹ though he was only a *Shepherd* to his Father, he ¹² was very *fair* and *beautiful*: This being about six Years before

before Samuel's Death; who exhorted DAVID to study *Justice*, that his *Name* might be famous to all Generations.

Now ¹⁷ the *Spirit* of GOD going from King Saul, into DAVID *, Saul was ¹⁴ sorely afflicted with an *Hypochondriac* Disorder, which greatly impaired his Senses; who, hearing of DAVID's great Skill in *Musick*, ¹⁹ sends for him to play before him on his *Harp*. His Father Jesse, on this Request, ²⁰ immediately sends DAVID to Saul, with a *Present* of Bread, Wine, and a Kid, which he kindly received: And made such Musick with his *Harp* and *Voice* before him, that he ²³ recovered him to his right Senses as before.

This grand *Performance* gained DAVID such Applause, that the King took him ²¹ to be his *Armour-bearer*; where he remained, greatly in his royal Favour, two or three Years, tho' in many Troubles: But, having Leave, he ¹⁵ returned again to his Father, and followed his old *Employment* among the Flocks, &c. 1 Sam. xvii.



S E C T. II.

DAVID carries Presents to Saul; and kills Goliath.

1 Sam. xvii.

JESSE now ¹³ having three Sons in Saul's Camp, sendeth ¹⁷ DAVID to carry *Cakes* and *Cheeses* to his three Brothers: Where ¹⁸ hearing of the forty Days Challenge of the *Goliath* of Gath, he, ³⁷ from Experience of GOD's Assistance in killing a *Lion* and a *Bear*, ³² undertakes to fight the *Giant* himself: Though Saul greatly feared his Success; and ²⁵ had promised any one his Daughter to Wife that would do the Jobb, and overcome him.

* (Vide Hedio & Rufinus, *Jos. Antiq. Lib. 6*, and P. Heylyn's *Hist. of Palestine*.)

N. B. That Flavius Josephus was a learned Writer, of great Truth and Esteem amongst the Jews; who was chief Governor of both Galilees, the Upper and the Lower; and bravely defended the City Jotapata against Vespasian. He was born but five Years after the Death of CHRIST, and wrote the History of the Destruction of Jerusalem forty Years after it; to which he was an Eye-witness: Whose Works (as well as many others) I have as carefully consulted, to compleat this short History, as I have our Sacred Bible; to which I refer the Reader, should any Controversies happen herefrom, &c. &c.

Saul, on seeing DAVID's Courage, ³⁸ puts off his Armour, and puts it on DAVID; which ³⁹ DAVID puts off again, because he had not proved it: Chusing ⁴⁰ no other Weapon than a *Staff*, a *Sling*, and five smooth *Stones*; which he had put in his Shepherd's Bag.

Now the *Giant* ³³ was a Man of War, and great *Stature*, ⁷ whose Height was six Cubits and a Span; having ⁶ *Boots*, and ⁵ an *Helmet* of Brass; a *Coat of Mail* which weighed 5000 Shekels, and ⁶ a *Target* of Brass between his Shoulders; the ⁷ Head of his *Spear* weighed 600 Shekels of Iron, and its *Staff* was like a Weaver's Beam; and one, bearing a *Shield*, marched before him.

Both Armies being now ³ together in the Valley of *Shocho*, DAVID, (though but a Youth and a ⁵⁶ Stripling,) marched boldly in Presence of all the People, ²⁵ in the Defence of GOD, to meet *Goliath*. Then ⁴⁰ taking a *Stone* out of his Bag, he, with his *Sling*, threw it into the Forehead of *Goliath*, and brought him to the Ground: Then ⁵¹ standing boldly on his Body, he cut off his Head with his own Sword; which he ⁵⁴ afterwards carried to *Jerusalem*; but he put his Armour in his Tent.

When the *Philistines* ⁵¹ saw their *Champion* fall, they fled; and the Armies of *Israel* ⁵² and *Judah* shouted, and followed them to the Gates of *Gath*; where many fell wounded, and they took their Tents, &c.

N. B. It is here to be observed, that, ⁵⁵ on *Saul's* asking who DAVID was? That his Countenance was so changed, by lying in the Fields, that none at Court did remember they ever had seen him before; although he had beforetime been so great a Favourite.

DAVID now ⁵ shewing himself a Man of Courage and great Wisdom, *Jonathan*, the Son of *Saul*, greatly loved ^{1 Sam. xviii.} him, as well as his Father; by Reason he did all Things to the Glory of GOD, amongst the Heathens, as well as amongst the *Israelites*: So that *Jonathan* ³ made a *Covenant* with him, and ⁴ gave him his *Garment*, his *Sword*, his *Bow*, and his *Girdle*; and DAVID had great Power in the House of *Saul*, and ⁵ was greatly beloved by him and all his Servants.

N. B. That there were two Sorts of Shekels, one being Half an Ounce, and the other but the Quarter of an Ounce.—Quære Which?

S E C T.

S E C T. III.

Saul, being false to DAVID, contrives his Death by several Ways; which DAVID prudently avoided. I Sam. xviii.

THIS Section shews the wavering State of Court Favourites: For, ⁶ as DAVID was returning from the Slaughter of Goliath and the Philistines, behold, the Women came out of the Cities singing and dancing, with Timbrels, and Instruments of Joy, by Course, saying, as they met Saul, "Saul hath slain his Thousands, and DAVID his Ten Thousands, &c." which ⁸ so enraged Saul, that ever after that Day he bore DAVID Hatred, and ⁹ daily contriv'd to take away his Life several Ways: For, the very next Day, he ¹⁰ (falsely) relapsed into his old Disorder, and sends for DAVID again to play before him, as before; when he ¹¹ twice threw his Javelin at him, to stick him against the Wall; which Strokes DAVID avoided, by being on his Guard: Which ill Success ¹² made Saul ever after afraid of DAVID, because the LORD was on DAVID's Side, and ¹⁴ not with Saul.

Saul seeing this Scheme of none Effect against DAVID, he ¹³ next makes him Captain over 1000 Men, in order to dispatch him that Way; and ¹⁷ also promised him his Daughter Merab; in which he was not so good as his Word, for he gave her to Adriel: But his other Daughter Michal loving DAVID, he gave her to him in Marriage, only to be a Snare to him to take away his Life amongst the Philistines (A): But, for all this Deceit, DAVID ²⁷ slew 200 of them, and brought their Foreskins to Saul his Father-in-law; being ²⁵ all he desired of DAVID for his Daughter Michal: For which Victory Saul was more afraid of him, and Michal more lov'd him.

S E C T. IV.

Jonathan makes a Covenant to tell DAVID all his Father's Intentions. DAVID getteth Goliath's Sword; and acteth mad before King Achish, &c. I Sam. xix.

Jonathan now ¹ finding his Father's Resolution for DAVID's Life, ² makes a Covenant with DAVID always to let him

(A) On this Deceit of Marriage, DAVID penn'd Psal. v.

know his Father's Intention : And ¹² *Michal* also let him down the Wall when the House was beset, ^a and laid an *Image* in Bed; and ¹⁴ said that DAVID was sick, in order to save his Life ^b,

¹ *Sam.* xx. ^c So DAVID fled to *Ramah* to *Samuel*, and ¹⁸ told him what was done; and they went and dwelt together in *Naioth*: Which being told unto *Saul*, he ²¹ sent Messengers thrice after him ^c; and ²² went also himself: But DAVID fled. DAVID now being fled from *Naioth*, ² greatly complaineth to *Jonathan*; and ⁵ great Feasting being at *Saul's* House, *Jonathan* lets DAVID know how all Matters went, both for and against him, (though ³³ to the Hazard of his own Life) by ²⁰ shooting three *Arrows* near the Place where he lay in secret, and ³⁷ by hearing what passed between him and a Boy. Then sending the Boy back, *Jonathan* ⁴¹ spoke to DAVID, and kissed him; where they both wept together, confirming ⁴² their Sincerity to each other, in a very moving affectionate Manner; and ⁴² so parted: *Jonathan* returning to the City of his Father,

and ¹ DAVID fleeth to the City of *Nob*, to *Abimelech* the Priest; of whom he (² by framing many *Sham-Excuses*, of being sent, by the King, on private Business) obtained not only hallowed *Cakes*, &c. but also *Goliath's* Sword, to guard him: But *Doeg*, *Saul's* Herdsman, ⁷ being there at the same Time, DAVID immediately flees from *Abimelech* to *Gath*, where being accused, and afraid of King *Achish*, he ¹³ framed himself *mad*; by which Hypocrisy he got clear off, and ¹ fled from thence to the Cave of *Adullam* *.



S E C T. V.

Seven Thousand and Two Hundred Men join to DAVID in Adullam.

DAVID now ² being in a lonely *Cave*, all his Friends (as soon as they heard of it) as were in Debt, vexed, or troubled in Mind, gathered to him; being about 400 able

^a On watching the House to kill him, *Psal.* lix.

^b Here was composed *Psal.* xi. and cxi.

^c When abroad with *Samuel*, *Psal.* lxxiii.

* In this disconsolate Place he prayed, as *Psal.* lvi, and praiseth GOD, as *Psal.* xxxiv,

Men: And DAVID headed them as their *Prince* or *Captain*^d. [It is also said that many of *Saul's* Men deserted, and joined to DAVID, to the Number of near 6800; all Men of great Valour, active, tall, and nimble; skilful in Bows and Arrows, austere in Look, and could throw Stones right or left-handed, &c. which DAVID carefully received, and placed in *Order* under *Captains*, in *Bands* †, &c. &c.]

Then ⁴ DAVID, taking Care of his *Parents*, to shelter them from *Saul's* Fury, with the King of *Moab*; he ⁵ leaves the Cave or Hold, by the Order of *Gad*, the Prophet, and fled to the Forest of *Hareth*.

Now *Saul*,⁶ on hearing of DAVID's Success, called his Men together under a Tree, in *Ramah*; and ⁸ greatly complained of their Infidelity towards him^e; on which ⁹ *Doeg* told him how *Abimelech* the Priest had relieved DAVID, and gave him a Sword, &c. on which *Saul* sends for him; who, ¹⁴ then speaking favourably of DAVID, ¹⁸ *Saul* caused eighty-five innocent *Priests* to be slain in cold Blood; even by wicked *Doeg's* Instigation; putting all the City of *Nob*, where the *Priests* dwelt, to the Sword; sparing neither Man, Woman, nor sucking Child; Ox, Afs, nor Sheep; only ²⁰ *Abiathar*, the Son of *Abimelech*; who fled to DAVID, and told him what Cruelty was done; for which *News* DAVID ²¹ kept him with him in Safety. † *Vide* 1 *Chron.* xviii. 16.



S E C T. VI.

DAVID *saves the City of Keilah, marches to the Wilderness, where Jonathan comforts him, &c.* 1 Sam. xxiii.

DAVID now ¹ hearing that the *Philistines* were gone to fight against the City of *Keilah*, he ² asked Counsel of the LORD twice what to do; Who ⁴ ordered him to go and

^d Here he composed *Psal.* xxvii.—See 2 *Sam.* xxii. 1, 2, 3, 4, with *ver.* 6, 10.—2 *Sam.* *ver.* 45.

† See 1 *Chron.* xii. 1, 2, 22.

^e On this Complaint of *Saul*, or on his Son, 1 *Sam.* xx. 30. 31. it is thought DAVID wrote *Psal.* vii. 3, 4, 7, 12. Also *Psalms* xxvi. lxiv. cxxxix.

‡ On bearing of this Flattery and Cruelty he composed *Psalms* xii. lii. and xxxvi.

save the City; which he⁶ accordingly did, with great Slaughter; and brought away all their Cattle: Which⁷ Saul hearing of, went with an Army, in great Haste, thinking to destroy DAVID and all the City⁸.

DAVID⁹ now being informed of *Saul's* mischievous Intention, asked Counsel again of the LORD, whether *Saul* would come or not; or, whether the *Lords* of the City would deliver him into *Saul's* Hand; Who¹¹ told him they so intended: On which DAVID¹³ marched off from the City, with about 600 Men, to the Wilderness of *Zipb*: Which *Saul* hearing of, proceeded no farther on that Enterprize; but sought after DAVID, in the Woods, to take his Life.

Jonathan,¹⁶ on hearing where DAVID was gone, steals away, unknown to his Father, and goes to him in the¹ *Sam.* xxiii. Wood to comfort him; telling him that his Father should not find him; that¹⁷ he should be soon KING, and that his Father well knew it. Then renewing their old Covenant with each other, *Jonathan* left him, but not without Tears on both Sides.

The *Zipbims* now¹⁹ hearing of *Saul*, hastened to him in *Gibeah*, and²⁰ told him they would do all that was in their Power to deliver DAVID into his Hands, which²¹ greatly pleased *Saul*: But²⁶ DAVID shunned their Company by retiring into another Quarter⁶; and *Saul*¹⁶ being told that a Party of *Philistines* had invaded the Land, he²⁸ returned from pursuing DAVID any more at that Time.



S E C T. VII.

DAVID cuts off *Saul's* Skirt; and *Saul* owns DAVID's Clemency, and his own Sin in pursuing him, &c. *1 Sam.* xxiv.

DAVID, being now¹ in the Holds of *En-gedi*, (a City in *Judah*, of a natural Defence, *Josh.* xv. 62.) *Saul*³ takes 3000 Men of *Israel*, and went again in Pursuit of him, on the Rocks, amongst the wild Goats; and⁴ coming among the

⁸ On the cruel Judgment of *Saul*, and his Courtiers, to slay the innocent Priests of the LORD, and to destroy the City, he composed *Psal.* lviii.

¹ On this Escape was wrote *Psal.* xvii. See *ver.* 11; and probably *Psal.* xiv.

Sheep-folds, he left his Men, and went into an old *Cave* to do his Easement, wherein (to his great Surprize) he finds DAVID and his Men sitting in both Sides the *Cave*; who⁵ would immediately have destroyed *Saul*, had not DAVID hindered them: But, he⁶ nevertheless cut off the *Skirt* of *Saul's* Coat; which he afterwards sorely repented, because he knew, that *Saul* was the LORD's *Anointed*. But⁸ letting *Saul* go off unhurt, he⁹ called after him, and shewed him his *Skirt*, and¹⁰ greatly reproved him for hearkening to false Tales; seeing¹¹ that GOD had put it in his Power to take his Life: Which when *Saul* saw and heard, he¹⁷ sorely wept, and owned DAVID's *Clemency* towards him, and confessed his Sin in so doing¹⁸: Telling DAVID that he should be KING; and swearing²³ him not to destroy him, nor his Seed: Which²³ DAVID accordingly complied with. So *Saul* went home, and DAVID went up again, with his Men, into the *Hold*.

S E C T. VIII.

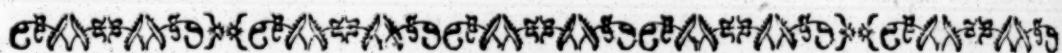
Nabal's Churlishness, and Abigail's Generosity to DAVID.

1 Sam. xxv.

Samuel now dying, DAVID¹ goes down to the Wilderness of *Paran*, where, ⁴ hearing of churlish *Nabal*, in *Maon*, he sends ten young Men to his *Sheep-shearing*, desiring him to send some Victuals, it being a good Time; who¹⁰ being refused any, they soon returned back: On which DAVID¹³ in Anger took 400 Men, under Arms, to destroy his House, (leaving 200 more behind him) for that they had been a *Safe-guard* to his Flocks: But, they were prevented by *Abigail*, Na-

² Just before *Saul* came into the *Cave* DAVID composed Psalms cxlii and cxliii.
⁴ On this, and such like Occasions, DAVID composed Psal. xxviii. See ver. 21, 25.
 —On the Repentance of an Enemy, he cheareth himself, as Psal. lvii. xcii. cxxiv. cxxv. —On longing for Liberty and GOD's Worship, he composed Psal. lxiii —His Prayer in Adversity was Psal. lxxxvi. See ver. 1, 14, 17 —On Vengeance on his Enemies, Psal. xciv. —Psal. cxix. was here probably penned, or often repeated; wherein he breathes from the very Bottom of his Soul, his divine Thoughts and pious Meditations on GOD's Law, Mercies, &c. See Psal. cxix; and my Exposition thereon.

bal's Wife, by her meeting them on the Road, with her Ass-load of rich *Provisions* ; which ³⁵ DAVID kindly receives, blesses her, and falls in Love with her ; for she was a generous, fair Woman. *Abigail* then ³⁶ caused *Nabal* to make a Feast in his own House for DAVID ; and *Nabal*, getting drunk, lay on the Floor till Morning : Then ³⁷ sickening, with fretting at *Abigail's* Generosity, he ³⁸ lingered on for ten Days, when the LORD smote him for his Greediness and Ingratitude, that he died ; and ⁴² DAVID took his *Abigail* to Wife : He also then ⁴⁴ took *Abinoam* to Wife ; *Saul* having given DAVID's Wife *Michal* unto *Phalti* the Son of *Laiish*.



S E C T. IX.

Saul, and his Army, being asleep, DAVID took away his Spear, &c. i Sam. xxvi.

THE *Ziphims* now ¹ telling *Saul* that DAVID was on the Hill of *Hachilab*, he chose out 3000 of his best Soldiers, and planted them very near him ¹ : Which ³ DAVID being aware of, he ⁴ sent out *Spies* to view their Armies ; *Abner* being ⁵ then *Saul's* chief Captain.

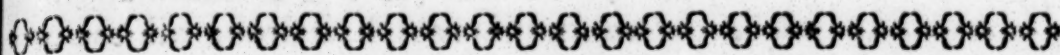
Then DAVID ⁶ took *Abimelech* and *Abishai*, his chief Captain, and marched privately down to *Saul's* Army, by Night ; and finding ⁷ *Saul* asleep, with his *Spear* sticking in the Ground, just by his Head, and a Pot of *Water*, and his Men lying asleep all round him, he ¹² privately took away the *Spear* and *Water* * ; but ⁸ *Abishai* would fain have killed *Saul* with his own *Spear*, as he lay sleeping, had not DAVID hindered him ; because he ¹¹ knew that none should kill the LORD's Anointed : and that ¹² it was the LORD that had laid them all in such profound Sleeps, &c.

As soon as they were returned back from *Saul's* Army to the Top of an *Hill*, afar off, DAVID ¹⁴ in the Morning, called out aloud, and awaked *Saul* and his *Soldiers* ; and ¹⁵ greatly taunted *Abner*, for having no better Care of his Royal Master : Which ¹⁷

¹ On this be composed Psalms xvii. liv. and lxiv.

* Or Cruse of Oil. Vide *Jos. Ant.* and *P. Heylyn's Hist. of Palestine*, &c. 3d. Edit. p. 559.

the King hearing, he knew DAVID's Voice, and called to him; and ²¹ greatly owned his Folly, and Sin, in seeking after him; especially ¹⁶ when DAVID shewed him his *Spear*, as a Token of his Mercy towards him. Then *Saul* ² owned DAVID to be his Son, and *blessed* him, and returned again to *Gibeah*; and DAVID went on towards *Gath*.



S E C T. X.

DAVID obtains Ziklag for his Residence, and kills the wicked Canaanites, &c. 1 Sam. xxvii.

DAVID ¹ still being in some Fear of *Saul*, (and, in some Measure, of GOD's Protection) thought it best to go and hide himself amongst a *Party* of the *Philistines*; thinking, that, in so doing, *Saul*, in all Probability, would then leave off from pursuing him any further, (as it so prov'd;) on which ² he took 600 of his Men, with all their *Houſhold*, and marched to *Achish* the King of *Gath*, having with him his two *Wives* *Abinoam* and *Abigail*; desiring ³ the King to give him and his some Place of *Residence*; on which ⁶ he gave him the City of *Ziklag*.

DAVID and his Men remained here about sixteen Months ^k, in which Time ^{*} they went and invaded the *Geshurites*, the *Gezrites*,^{*} and the *Amalekites*, sparing ⁹ neither Man, Woman, nor Child to tell the Tale; bringing away all their Sheep, Oxen, Asses, Camels, and Wearing Apparel, and returned again to King *Achish*: These being the wicked *Canaanites* which GOD had appointed to be destroyed.

On this Return, the King ¹⁰ asked DAVID where he had been riding that Day; to which he answered, against the *South* of *Judah*, the *Jerahmeelites*, and the *Kenites*; which ¹¹ the King then believed; and (thinking now that DAVID utterly hated the People of *Israel*, and they him,) said, for that, he should now be his Servant for ever, &c. &c.

^k In this disconsolate Place it is thought that DAVID composed Psalms xliii. cxx. cxxi.

S E C T. XI.

Saul consults the Witch of En-dor, and bears his Doom.
1 Sam. xxviii.

Samuel now ¹ being dead, and *Saul* (as *GOD* commanded in *Exod.* xx. 18. and *Deut.* xviii. 10.) had drove all the Sorcerers and Soothsayers out of the Land; and ⁴ all the *Philistines* were assembled in Bands, and pitched their Tents in *Shunem*, to fight against *Saul*; and *Saul* also had assembled his Army, and pitched in *Gilboa*: King *Achish* ¹ commanded *DAVID* to go with him to Battle against the *Israelites*, promising him, ² for which, that he should be the Keeper of his Head for ever; which *DAVID* durst then by no Means deny, though it was a great Grief to him to fight against the *People* of *GOD*.

As soon as *Saul* saw the powerful Armies of the *Philistines*, he ⁵ was fore afraid, and ⁶ asked Counsel of the High-Priest, (as if of *GOD*) what to do; but, being no Ways answered, as he expected, he, ⁸ in Disguise, with two others, goes to consult with a Witch, at *En-dor*, about the Matter.

The Witch, now suspecting *Saul* might do her some Harm, was unwilling to begin her Art, till *Saul* ⁹ had sworn not to betray her; which he accordingly did. Then, telling *Saul*, that she must, of Necessity, raise some Spirit to consult with, demanded of him, who he would she should raise; to which ¹¹ he answered, *Samuel* (little considering that *Satan* hath no Power over *Saints* after this Life;) on which ¹² (to her great Surprise) an evil Spirit directly appeared in *Samuel's* Shape, which put her into a double Fear; because she then knew that he had deceived her, in Disguise, &c.

Saul, on seeing her thus affrighted, ¹³ bid her not be afraid, but proceed; and ¹⁴ asked her what she saw, that so surprised her; to which she said, one rising out of the Earth, with a venerable Look, and in a sacerdotal Mantle, or Vest.

As soon as *Saul* saw the Spirit, (which he took to be *Samuel*) he bowed himself to the Earth, in great Fear; and being ¹⁵ asked, by the Spirit, why he so disquieted him; he told him, he was in a great Distress, and that *GOD* had intirely left him; and the *Philistines* were also gathered against him; therefore he desired he would tell him what to do; to which the Spirit

Spirit answered, ¹⁶ as he had not obeyed the LORD, nor done well to DAVID, (Chap. xv. 28.) nor ¹⁸ done his utmost Endeavour to slay the wicked Amalekites, the LORD would ⁹ now deliver him into the Hands of the Philistines; and that, To-morrow, he, and his Sons, should be with him among the Dead; and that DAVID (whom he hated) should be made King, and rule in his Stead. So the Spirit vanished.

Saul, on hearing this dreadful Sentence, ²⁰ fell to the Ground, and was sorely troubled; which ²¹ when the Witch saw, she (probably in Hopes of Reward) told him, that she had done all she could for him, and had doubly ventured her Life for his Sake, &c. desiring him to eat some Bread with her, and to go hence, (for that he had not eaten any that Day) which ²² he much refused, until his Servants persuaded him. Saul, now a little recovering himself, sat upon the Bed, and eat some Veal-Pye, which ²⁴ the Witch then made in Haste (although she was very poor;) so ²⁵ they went away that Night, sorely troubled. Thus have I cleared this dark Passage, concerning the Witch of En-dor, &c. The Sequel of this is in Sect. XIII.

S E C T XII.

DAVID, on being dismissed from King Achish, is guided by a young Man to the Amalekites' Army; recovering all they took from Ziklag. I Sam. xxix.

AT this Time the Philistines ¹ gathered their Armies to Apbek, and the Israelites at Jezreel; and, DAVID ² coming a little behind, with King Achish, (to join the other Philistines) ³ some of the Chiefs thought he might be a little treacherous, and not do his utmost against the Israelites; on which they ⁷ sent him and his Men back; although ⁹ the King liked him as an Angel. But he ¹ coming again to Ziklag, found his City pillaged and burnt by the wicked Amalekites; and ² his Wives, and their Children all taken Prisoners; on which they sorely wept; and, had DAVID himself then been there, they intended to stone him to Death, if they could have laid Hands on him; but ⁶ DAVID comforted himself, and his Men, in the LORD his GOD.

DAVID, on this dismal Scene, ⁸ asked *Counsel* of the LORD, Who ordered him to follow them; which ¹⁰ he accordingly did, with about 400 Men; leaving 200 others behind, (who were weary, and not able to pass the River *Basor*) to stay by the Baggage.

As DAVID was marching after them, behold, ¹¹ he found a poor *Egyptian* in the Field, who was in Want, (whom the *Amalekites* had left, being sick) and ¹³ had neither eat nor drank for three Days and three Nights; when DAVID had ¹² well refreshed him with Food, he asked him ¹⁵ to guide him to the Company that had left him in that miserable State; which the young Man complied with, on DAVID's swearing not to deliver him into their Hands, nor kill him.

DAVID now coming up to the *Amalekites*, (as the young Man directed) behold, ¹⁶ he found some lying drunk on the Ground; others dancing, singing, and making merry with what they had taken from the Land of the *Philistines*, and the Land of *Judab*; little thinking the *Vengeance* of GOD was just at their Heels.

Then DAVID ¹⁷ sorely smote them, and mingled their Blood with their Wine; none escaping, only 400 young Men, who rode away on Camels; recovering every Thing they had taken away, both Men, Women, Children, Oxen, Sheep, &c. as GOD had before told him. DAVID, ²¹ on returning back, met the 200 Men they had left behind, who desired Part of the *Plunder*; But ²² some of the wicked Sort refused to give them any, because they were not in the Action: On which ²⁴ DAVID ordered all to have Share alike, and ²⁵ established it as a *Law*, so always to do for the future.

Then DAVID ²⁶ coming again to *Ziklag* he gave the Elders thereof Part of what they had taken; telling them, that, that was the Spoils of the Enemies of the LORD; even ²⁷ to *Beth-el*, *South-Ramoth*, *Jattir*, *Aroer*, ²⁸ *Siphmoth*, *Eshtemoa*, ²⁹ *Rachab*, the *Jerahmeelites*, and the *Kenites*; to them of *Hormah*, *Chor-asban*, ³⁰ *Hathach*, and ³¹ to *Hebron*; and all other Places where DAVID and his Men had used to haunt; as a grateful Acknowledgment of the *Favours* he had received of them.

S E C T. XIII.

Saul and his three Sons slain, hanged, burnt, and buried, &c.
1 Sam. xxxi.

NEXT Day ¹ the *Philistines* making a great Slaughter among the *Israelites*, in *Mount Gilboa*, ² wherein *Jonathan*, *Abinadab*, and *Malchishua*, the Sons of *Saul*, were slain; *Saul*, being wounded and weary, ⁴ desired his *Armour-bearer* to stab him, lest he should die by the uncircumcised; but, he refusing, *Saul* fell directly on his own Sword himself; and ⁵ his *Armour-bearer* on his likewise: But *Saul*, not dying directly, called to a young Man, an *Amalekite*, to dispatch him *; which he immediately did, taking his *Crown* and *Bracelet*, which he afterwards carried to *DAVID*. Thus ⁶ *Saul*, his three Sons, and *Armour-bearer*, fell, and came to miserable Ends in one Day, as the evil Spirit, in *En-dor*, had the Day before told them, for *Saul's* leading a wicked Life, &c.

Now another Party of the *Israelites*, over the *Valley*, seeing the others flee, they fled also; and left their Cities to the *Philistines* to dwell in; who ⁸ coming the next Day, to plunder the Dead, they found *Saul*, his three Sons, and his *Armour-bearer*. Then ⁹ cutting off *Saul's* Head, they carried it to the *Philistines*, as a Token of Victory; ¹⁰ and hanging up their Bodies, some Time, near the Walls of *Beth-shan*; which the People of *Jabesh-Gilead* took, by Night, and ¹² burnt their Bones; and ¹³ buried the Remains thereof under a Tree at *Jabesh*; and fasted and mourned seven Days, according to Custom.—*Vide Jer.* xxxiv. 5.—1 *Chron.* x. 12.

S E C T. XIV.

DAVID lamenteth *Saul* and *Jonathan's* Deaths; slays the Messenger; and is made King at Hebron. 2 Sam. i.

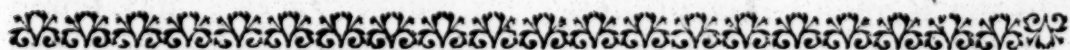
DAVID now having been three Days in *Ziklag*, he received the dismal Tidings of the Death of *Saul* and his three Sons, by the *Amalekite*; who ¹⁰ then brought him *Saul's*

* See *Josephus's* Antiquities.

Crown and Bracelet, that were on his Arm, when he dispatched him; as a Testimony of the Truth, in Hopes of a great Reward for his Trouble: On which DAVID¹² sorely lamented, and the young Man² fallly wept, in Sympathy along with him: But,⁹ although the young Man said, that he dispatched *Saul* by his own Order, DAVID,⁵ after several severe Questions,¹⁵ ordered his Servants to slay him, for¹⁶ being *Regicide* to the LORD's Anointed. A just *Reward* for all such as forsake their own native Country, and seek Wealth for Bloodshed, as he³ had done.

Then DAVID paid his last Duties to the Dead, and¹⁷ greatly lamented *Saul*, and²⁶ *Jonathan* his whole Delight; ordering⁴ all the chief Women to mourn in *Scarlet* trimmed with Gold; and to be decorated with the richest *Jewels*.—See Chap. iii. 31, and Chap. xiii. 31.

After this DAVID¹ (by Counfel of GOD,² by the High-
 2 Sam. ii. Priest) took his two Wives, *Abinoam* and *Abigail*,
 and³ all his Men, with their Household, and went to the City of *Hebron*; and he was made KING of *Judah*; where⁴ a Party of the Men of *Judah* brought him Word, that a Party of *Jabesh-Gilead* had stole *Saul* and his Sons away by Night, and buried them in the chief Place of that *Province*; on which DAVID⁵ sent them great Thanks; telling them⁶ that, as he was now made KING, nothing should be wanting in him to their Assistance, &c. And DAVID¹¹ reigned in *Hebron* about seven Years, and six Months¹.



S E C T. XV.

Ish-bosheth made King by Abner; Joab killeth 360 of his Men; and Abner killeth Asahel. 2 Sam. ii.

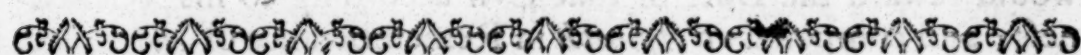
ABNER now,⁸ (who had been *Saul*'s chief Captain) hearing that DAVID was made KING, taketh *Ish-bosheth*, the Son of *Saul*, from *Mahanaim* to *Gibeon*, and⁹ made him King over eleven Tribes of *Israel*, in the 40th Year of his Age; where he reigned about two Years. Chap. v. 5.

¹ On this Glimpse of GOD's Mercy he composed Psalm ci. being a Thanksgiving, and Resolution to lead a more godly Life than his Predecessor, Saul.

Then

Then *Abner*, ¹² *Ish-boseth's* Servant, and ¹³ *Joab*, DAVID's Servant, with eleven others on each Side, went to meet other Parties by the Pool of *Gibeon*; and each Party sat by the Pool on the opposite Sides: But, ¹⁴ after some Taunts given to *Joab* by *Abner*, they ¹⁵ all arose to battle, Man for Man, Sword in Hand; wherein *Abner* ²³ being defeated, stabbed *Asabel* under the fifth Rib to the Heart, on which he fell; which ²⁴ *Joab* and *Abisbai* seeing, they pursued him and his Army, till the Sun went down, to the Top of an Hill before the City of *Giab*; where, ²⁵ in the Night, *Abner* called out for Mercy, for taunting him; on which *Joab* ²⁵ blew a Trumpet, for his Men to stop from pursuing him. So *Abner* ²⁹ and his Men walked all Night through the *Wilderness*, and over the River *Jordan*, to their Tents in *Mabanaim*; and *Joab*, ³⁰ and his Men, returned back to *Hebron*.

When *Joab* ³⁰ had called his Men together, he wanted only *Asabel*, and 19 others; but *Abner* ³¹ wanted 360, who were slain in the Battle; which greatly confirmed DAVID's Kingdom. And they buried *Asabel* in his Father's Sepulchre in *Bethlehem*.



S E C T. XVI.

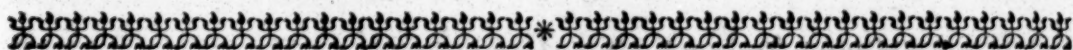
Abner revolteth to DAVID; Joab killeth him; and DAVID mourneth, &c. 2 Sam. iii.

NOW continued a War between DAVID and *Ish-boseth* for near two Years, in which DAVID became more strong, and *Ish-boseth* weaker, and discouraged. *Abner* having now taken *Rizpah*, one of *Saul's* Concubines, *Ish-boseth* greatly reprov'd him for it; which *Abner* resenting, he directly ⁸ sent Messengers to DAVID to covenant a Peace with him; to revolt *Ish-boseth*, and to deliver him the whole Kingdom, &c. This DAVID ¹⁴ complied with, on his bringing again *Michal* his Wife, whom *Saul* had before given to *Phalti*; 1 Sam. xviii. 25. On this DAVID ¹⁴ sends to *Ish-boseth* for his Wife, on which he took her from *Phalti*, who ¹⁵ followed her, sorely weeping; but, *Abner* sent him back again, and her to DAVID; and also ¹⁷ persuaded the Chiefs of *Israel* to join with DAVID.

Then *Abner*, taking twenty of his best Men, went privately to see DAVID, where they were kindly feasted, and sent away peacefully;

peacefully^m: But, *Joab*, and other Servants²⁵ coming to DAVID just as they were gone, and hearing, by the Servants, how *Abner* had been there privately, he²³ was very angry, thinking²⁵ he might get in more Favour than he, he in a Rage²⁶ (unknown to DAVID) sends for *Abner* back again; when²⁷ taking him aside pretending to whisper with him, in a friendly Manner, he stabbed him to the Heart, in Revenge of his Brother *Asabel*, on which he died on the Spot; as *Chap. ii. 23.*

This private Murder soon coming to DAVID's royal Ear, he greatly lamented, by Reason, he well knew that he had no Ways contrived *Abner's* Death in such a fly cruel Manner; willing,²⁹ that the Blood of *Abner* should be on *Joab*; viz. *that his House might never be without Poverty, the Sword, running Sores, or Lameness*: Commanding *Joab*³¹ and all People else to mourn for *Abner*; on which³² they all wept at his Funeral, &c. and³³ DAVID himself followed his Corps to the Grave, in *Hebron*; weeping even till the Sun went down, and eat not; he being a wise and valiant Man. DAVID also³⁵ prayed that GOD would reward the Doer of that Evil according to his Wickedness; and composed an *Epitaph* in Remembrance of *Abner*, &c. (*Apud. Jos. Antiq.*)



S E C T. XVII.

Ish-bosheth killed; Baanah and Rechab gibbeted; and DAVID proclaimed KING over all Israel. 2 Sam. iv.

KING *Ish-bosheth*¹ on hearing that *Abner*, his chief Captain, and Kinsman was dead, he was greatly discouraged; and² having two Captains in the City of *Beroneth*, called *Baanah* and *Rechab*, they⁵ came in Disguise to *Ish-bosheth's* House in the Afternoon, as he lay on his Couch taking his Nap, pretending⁶ to his Servants, that they were Merchants, and came to buy Corn: And, he having no Guard then about him, they entered his Apartment, and stabbed him to the Heart: Then, cutting off his Head, they travelled all Night through the Wilderness, and carried it to DAVID, in the City of *Hebron*.

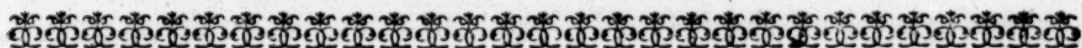
DAVID¹⁰ on seeing the Head, greatly blamed them for their

^m DAVID, in Hopes of greater Mercies from GOD, here composed Psalm lxxv.

Cruelty, knowing they had done it only for the Sake of *Reward*: On which he ¹² ordered his Servants to cut off their *Hands* and *Feet*, and hang their Bodies on *Gibbets*, over the *Pools* in *Hebron*; in order to deter others from committing such like cruel Actions for the future: And also to bury the Head in the Sepulchre with *Abner*, in that City. (Chap. iii. 32.)

* * (The Reader is here to take Notice, that ⁴ *Jonathan* had a Son called *Mephibosheth*, who was lamed by being dropped out of his *Nurse's* Arms, as she carried him out of the Battle, when his *Father Saul* was slain; of whom I shall say more in *Seet. xxii.*)

These Executions being over, ¹ all the *Elders* and chief *Officers* of War, and near 200,000 of the ² *Tribes* of *Israel*, bearing Arms, came to *DAVID* in *Hebron*, with Corn, Wine and Provisions of all Kinds: And holding there a *Feast* for three Days, they set *DAVID* at the Head, and all marched after him; and ³ with one Voice proclaimed him *KING* over all *Israel* ^{no}; he being ⁴ then about 30 Years old. And he reigned in all about 40 Years; i. e. 7 in *Hebron*, and 33 in *Jerusalem* *.



S E C T. XVIII.

DAVID twice beats the Jebusites, and takes Possession of Jerusalem. 2 Sam. v.

S E V E N Years after *DAVID* was proclaimed *KING* he ⁶ advanced towards *Jerusalem*: And the *Jebusites*, having then Possession of the City, shut the Gates against him, and, by Way of Defiance, brought all the Blind and Lame out of the City, and set them as a *Guard* against *DAVID*, and his Troops; thinking, by the Strength of their City, that such *Invalids* were sufficient to make *DAVID* retreat.

This foolish Mockery so enraged *DAVID*, that he (for Example sake) was resolved to attack their *Castle* first; promising ⁸ that he who first scaled the Walls should be made his chief

ⁿ See Psal. lxx. and lxxviii.

^o Here he composed Psal. cxxxiii.

* Or *Jebusalem*; said first to be built by *Melchisedech*, Prince and High-Priest of *Sa'em*. Vid. *P. Heylyn's Hist. of Palestine*, p. 561.

Commander, because he knew the *Jobb* was a little hazardous : On which *Joab* directly wins the *Prize*, and called to DAVID from the Top of the *Battlements* of the *lower Gate*, to make good his Promise, which was accordingly done. (1 *Chron.* xi. 6.)

Then having cleared the *Castle* of all the *Jebusites*, DAVID made it his *Residence* for his Family, and ⁹ called it THE CITY OF DAVID : And having all fine *Materials* and *Workmen* sent him by *Hiram* King of *Tyre*, he beautifies the whole Town, and built a fine *Palace* therein ; fortified the upper Town, laid the lower Town to it, and walled it round ; and gave *Joab* the Command and Care of it, as he before had promised : And the LORD was with DAVID, &c.

Now there was in the Town, in the Time of sacking, one very rich Man, and another very poor Man, which escaped the Fury of the *Soldiers*, by being DAVID's *Friends* and *Favourites* ; and were then preserved by his Royal Order.

Now ¹⁷ other *Philistines*, on hearing that DAVID was made KING, came into the Valley of *Rephaim*, against him ; but he smote them sorely, as GOD had commanded him. These also ²² came again a second Time, more strong, and DAVID, ²³ by Counsel of the LORD, (by *Abiathar*, Who directed him ²⁴ by a walking Noise over the *Mulberry-Trees*, where they lay in the Wilderness,) killed many of them thereunder, and ²¹ putting the rest to the Rout, he got considerable *Booties* from their Camps, and brake and burned many of their *Images*^p. 1 *Chron.* xiv.



S E C T. XIX.

The Ark removed. Uzzah struck dead ; and Michal made barren, for despising GOD's Praise, &c. 2 Sam. vi.

THE Wars now being a little over, DAVID ' gathers about 30,000 of his chief Men, in the City of *Baale*, to fetch the Ark of GOD from the House of *Aminadab* in *Gibeab* *, (it being a Kind of *Chest* which was supposed to contain the Spirit

^p On these Victories was sung Psal. xviii.

* Where it had been near 20 Years. Vide *Heylyn*, p. 557.

or Residence of GOD; and built on *Cberubims*, and called *The LORD of Hosts*, &c.) Then putting ³ the *Ark* into a new Cart, *Uzzab* and *Abio* (the Sons of *Aminadab*) drove it; and DAVID ⁵ and the People of *Israel* sung *Psalms*, and played on all Kinds of Instruments made of *Fir*; and on *Harps*, *Psalteries*, *Cymbals*, and *Cornets*, &c. as they walked before the *Ark*.

When they came ⁶ to *Nacbon's* Threshing-floor, the *Ark* began to shake in the Cart; on which *Uzzab* put his Hand to hold it steady, and was, ⁷ by the LORD, immediately struck dead on the Spot; he not having an express Order to touch it ⁹: On which Breach DAVID ⁸ was greatly displeased, and ⁹ feared to touch it himself; nor ¹⁰ would he then have it brought to his own House, but ordered it to be carried to the House of *Obed-Edom*, a *Levite*, which was accordingly done. (1 *Chron.* xv. 25.)

Some Time after ¹² DAVID being told how GOD had blessed *Obed-Edom*, with great Riches, (on Account of the *Ark* being at his House,) who was very poor before, he went, with great Gladness, and fetch'd it from thence, to his own House in *Jerusalem* ¹; offering ¹² up to GOD several Beasts as he went, for a Burnt-offering: Having it carried by the *Priests* and *Levites*; with seven *Choirs* of Singing-Men, and Instruments of Joy; and ¹⁴ DAVID danced and sung before them, wearing a Linen *Ephod* or *Girdle*, ornamented, like a *Priest's*, and bare-headed; which ¹⁶ his Wife *Michal* seeing through a Window, as he passed, she greatly despised him for so doing: Which plainly shews, that such as set their Minds on the Pleasures of this Life, and live in Luxury, generally despise Religion, and the Praise and Glory of GOD. And, ¹⁷ bringing the *Ark* to the House of DAVID, they set it in the Midst of the *Tabernacle* as DAVID had made for it; and ¹⁷ offered a Peace-offering unto the LORD; which being over, DAVID ¹⁹ ordered to every one of the People of *Israel*, both Men and Women, a Cake of Bread, a large Piece of *Flesh*, and a Flagon of *Wine*: Then giving them his Blessing in the Name of *The LORD of Hosts*, they all departed to their own Homes ¹. (See 1 *Chron.* xvi. 4.)

DAVID now ²⁰ returning home to bless his own Household, was met by his Wife *Michal*, who, (jealous) said, *How glorious has the King been To-day among the Maidens, Servants, and*

⁹ On this Psal. xv. was composed.

⁵ Here was composed Psal. xxiv.

⁵ Here was uttered Psal. xviii. xxiii.

vain Fellows! *bare-headed like a Fool*: To which DAVID answered, ²¹ GOD rather *bles's'd me than thy Father Saul*; *therefore, I will serve, sing, and play before the LORD*.—And ²³ *Michal* never after had any Child by DAVID to the Day of her Death, for making Mock of him, and GOD's Praises; though she ever so much desired it. (See 1 Chron. xvi. 8.)



S E C T. XX.

DAVID in full Tranquillity proposeth to build the Temple, but is forbidden by the LORD, by the Prophet Nathan. 2 Sam. vii.

KING DAVID now living in a Palace of Cedar, as fine as Hands could make it, and at Rest from his Enemies, next resolved to build a Temple, and dedicate it to the Service and Worship of GOD, and (according to the Prediction of Moses, Exod. xxvi. 7.) communicated his Design to Nathan the Prophet, who first greatly encouraged him to proceed; but ⁴ the Word of GOD coming to Nathan, by Night, ordered him to tell DAVID not to proceed, but ¹³ leave it to be done by his Son Solomon, that should succeed him; for that ⁶ HE had not dwelt in any House since HE had brought the Children of Israel out of Egypt, but in Tents and Tabernacles; and that HE ⁸ had not only took him from the Sheep-folds, and ⁹ destroy'd his Enemies, and now made him King over all Israel; whereby he might be great in the World; but that ¹¹ he should now rest till Solomon should build Him an House; and that He would establish it to him and his Seed for ever, if he walked in the Fear of GOD, &c.

(See 1 Sam. xvi. 12.—Psal. lxxviii. 70.—1 Kings viii. 20.—v. 5.—vi. 12.—1 Chron. xxii. 10.—Heb. i. 15.—Psal. lxxxix. 31, 32.—) Now Solomon's Beginning figureth the Accomplishment in CHRIST:.)

As soon as Nathan had delivered his Message from GOD, DAVID ¹⁸ immediately goes to the Ark, and fell on his Face and ²³ worshipped; blessing and praising GOD for all his Mercies

¹ Here was uttered Psal. cx.

belled against him, greatly feared some Evil was plotting against his Life ; by Reason, he knew that *Achitophel* was a lucky and wise Counsellor : On this ¹⁶ DAVID flees from *Jerusalem*, over *Jordan*, to escape what might happen from his cruel Son, taking with him 600 Men, (besides ²² *Ittai*, and his 600 Men that followed him in his former Banishment by *Saul*) and left the Government of his House to his ten *Concubines* ; charging ²⁴ *Abiathar*, *Zadok*, and other *Levites*, to stay by the *Ark* in *Jerusalem* ; assuring them ²⁵ that GOD would soon deliver them ; and that they should give him *private Intelligence* on whatsoever should happen, &c. But, on DAVID's Departure, ²³ all the Country wept, because he went away very sorrowful.

DAVID ³⁰ then going barefoot, and all weeping, up the *Mount of Olives*, and praying GOD to turn *Achitophel's Counsel* to nought, he meets with his Friend *Hushai*, in a very ragged mournful Condition, who offered himself to go with him, ³³ which DAVID refused ; but, on the contrary, ³⁴ persuades him to go and join with *Abfalom*, in Order that he might, by *Abimaaz* and *Jonathan*, privately know how all Things went against him, ³⁵ by their sending ²⁵ Word to their Fathers, *Zadok* and *Abiathar*, the Priest, &c. to overturn the Counsel of *Achitophel* ^a. So ³⁷ *Hushai* went on to *Abfalom*, who was then gone from *Hebron* to *Jerusalem*.

No sooner was *Hushai* gone, but DAVID meets with *Ziba*, who said, he was a Servant to *Mephibosheth* ; having two Asses laden with Cakes, Raisins, Figs, and ^{2 Sam. xvi.} Wine for DAVID ; who, falsely, informed him ³ that his Master *Mephibosheth* was then in *Jerusalem*, and expected to be made King ; on which DAVID gave him all the Lands that *Mephibosheth* had been Master of.

DAVID now ⁵ arriving at *Baburim*, behold *Shimei* came out, and cursed him, and threw Stones at him, calling him Murderer, ⁸ concerning *Ish-bosheth* and *Abner* ; telling him that *Abfalom* had very justly took the Kingdom from him ; on which DAVID greatly lamented ; and hindered *Abishai* from taking off his Head, seeing his Life ¹¹ was in Danger even by his Son, &c.

^a Here were repeated Psalms iii.—lxxvii.—cix.

S E C T. XXIX.

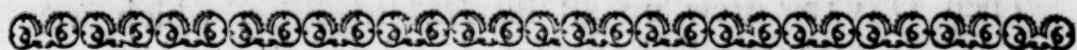
Hushai's Counsel rather chosen than Achitophel's ; Messengers sent to DAVID, but pursued by Absalom's Soldiers, &c.

HUSHAI now ¹⁶ being with *Absalom* in *Jerusalem*, *Absalom* ²⁰ asked *Counsel* of *Achitophel* what to do ; and he accordingly counselled him ²¹ to go and dwell with his Father's ten *Concubines*, and lie with them ; in order, that, when the People knew his Father DAVID hated him, they would then probably enlarge his Army ; which ²³ he accordingly did ; (for *Achitophel's* ^{2 Sam. xvi.} *Counsel* was then counted as great as an Oracle of GOD, both to DAVID and *Absalom* ;) he not chusing any *Peace* should be made between Father and Son. Moreover, ¹ that *Absalom* would let him have 12,000 Men, that he ^{2 Sam. xvii.} might follow DAVID that Night ; (for, he being weary with travelling, and very weak in Number, he might the better overcome them ;) and that ² he would only kill DAVID, and let his Men escape ; and afterwards bring them to him : And ³ when DAVID is slain, then will all the People be at Peace, &c. Which Counsel ⁴ greatly pleased *Absalom*, and all his chief Adherents.

Then *Absalom* ⁵ called to *Hushai*, to have his Opinion of the Matter ; who informed him ⁷ that *Achitophel's Counsel* was not good, by Reason ⁸ DAVID's Army were all good Men, (though weary with travelling) and that DAVID seldom lodged in the Field, in the Night, with his Men ; but that ⁹ he generally lodged in some *Cave* ; and, his Men ¹⁰ being all lion-hearted, will no Ways shrink from their *Master* till every one are cut off ; so that in following *Achitophel's Counsel* he would be certainly overthrown. Therefore my *Counsel* is, ¹¹ that you gather all *Israel* you can, even from *Dan* to *Beer-sheba* ; and go with them yourself into Battle, till ¹² you find him ; then may you, by your large Number, not only slay him, but every Soul also.

Hushai's Counsel now being heard, it was ¹⁴ more approved than *Achitophel's*, and was immediately ordered to be obeyed with the greatest Strictness. No sooner was this agreed on, but *Zadok* and *Abiathar* ¹⁵ sends their Sons, *Abimaaz* and *Jonathan*, to let DAVID know what was designed against him ; but they were

no sooner gone, but ¹³ a young Man (who saw them) went and told *Absalom* of their going; and he sent Soldiers after them, to bring them back.



S E C T. XXX.

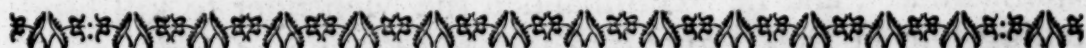
Achitophel's Counsel set at nought by Hushai; on which he hanged himself. 2 Sam. xvii.

NOW *Abimaaz* and *Jonathan*, knowing they were pursued, went ¹⁷ to a House in *Baburim*, and, there being a *Well* in the Court, they both got therein, and ¹⁹ the Woman of the House, to save them, shut down the Cover thereof, and spread *Chaff*, *Bran*, and threshed Corn, &c. over it, so that no *Well* appeared.

Absalom's Soldiers ²⁰ now coming to the House to inquire after *Abimaaz* and *Jonathan*, the Woman told them they were both just gone over the *Brook*; on which the Soldiers returned again to *Jerusalem*; and *Abimaaz* and *Jonathan* ²¹ went to *DAVID*, and let him know what *Counsel Achitophel* had given against him, &c. and how they were then pursuing him.

Then *DAVID* ²² and all his Men arose in great Haste, and travelled all Night, and got safe over the River *Jordan* before Day-light, and went to *Manabanim* ^b; and *Absalom*, ²⁴ and his Army, went over the River also (*Amasa* being his chief Captain, in the Room of *Joab*;) and ²⁶ pitched in the Land of *Gilead*.

Mean While ²³ *Achitophel*, hearing that his *Counsel* was set aside, by the *Counsel* of *Hushai*, he rode home on his As, and settled all his Affairs; and, in a *Pet*, went and hanged himself.



S E C T. XXXI.

Absalom's Army overthrown; himself hanged in an Oak; and killed by Joab.

NOW *Skobi* of *Rabbath*, *Machir* of *Lo-debar*, and *Barzilai* ²⁷ of *Rogelim*, hearing that *DAVID* and his Host were

^b See 2 Sam. xv. 23.—Here *DAVID* composed Psalm lv.

in *Mabanaim*, they ²⁸ brought them *Beds*, *Basons*, earthen *Vessels*, *Wheat*, *Barley*, *Beans*, *Lentils*, and parched Corn; also ²⁹ *Sheep*, *Kine*, *Cheese*, *Butter*, and *Honey*, knowing them to be very weary, hungry, and thirsty in the *Wilderness* ^c.

Then DAVID ¹ drew up all his *Host* together, which were ² 40,000 tall, beautiful, fighting Men, and set over them *Captains* of *Thousands*, and of *Hundreds*; and divided his Army into three Parts, *i. e.* ² one third under *Joab*, another under *Abishai*, and the other under *Ittai*; and fain would have headed them himself, had his Men been willing; they ³ telling him that his Life was worth ten Thousand of theirs; and that a *good Governor* ought not to be in the Field of Battle: So he, ⁴ by their Desire, sat in the Gate as they all passed by him, giving them all his *Blessing*; and, leaving all to the Management of his three Officers, he sat alone in the Gate, waiting for *Tidings*, &c. ^d

DAVID's Army now being all in regular Order for Battle, he called to his three *Commanders*, desiring ⁵ that they would use the young Man *Absalom* mildly, for his Sake, and not kill him, for that his Heart *yearned* for him, though he had wickedly took up Arms against him, &c. This *Charge* was also heard by all the Army, that all might shew *Mercy* to *Absalom* should he happen to fall into their Hands.

No sooner was this *Charge* given, but ⁶ both Armies met by the Wood of *Ephraim* (which belonged to the People called *Ephraimites*;) where DAVID's Army ⁷ slew 20,000 of those of *Absalom*; many ⁸ taking to the Wood for Shelter from the Sword. Now *Absalom* ⁹ riding in the Wood, on a Mule, under an Oak, behold the Oak caught hold on his tangled Hair, and took him off his Mule, and his Mule run away and left him; which DAVID's Soldiers seeing, ¹⁰ they ran and told *Joab*, their Commander; and he ¹¹ commanded the Messenger to kill him, telling him he would give him 100 *Shekels*, and a *Girdle*, which ¹² the Man refused: On which JOAB ¹⁴ stuck three Darts into *Absalom* as he hung in the Tree, although ¹² *Abishai* and *Ittai* reminded him of DAVID's *Charge*, to save the young Man, his Son: Then ¹⁵ coming up ten of *Joab*'s Armour-bearers, they slew *Absalom*, and ¹⁷ cast his Body into a Pit in the *Wood*, and covered it with Stones. Hence did Justice overtake him, for

^c Here DAVID composed Psalm xxxi.

^d Here he prayed, as Psalm xxv.
rebell

rebelling against his Father. Then *Joab*¹⁶ blew a Trumpet, to call his People from pursuing the Remainder of *Absalom's* Army any farther ; for that he pitied their Frailty, in being so deluded to War against *DAVID* ; so what were left returned privately to their own Homes.



S E C T. XXXII.

DAVID mourneth for ABSALOM ; comforteth his Soldiers ; forgiveth Shimei, Ziba, and Mephibosheth ; and bleisseth Brazillai.

THE Battle being over, *Joab*²¹ sends *Cushi* to let *DAVID* know what was done ; and, ²³ *Abimaaz* running after him, came up first to *DAVID*, as he ²⁴ sat waiting for Tidings in the Gate of *Mahanaim*. The Messengers then ³² telling *DAVID* of their great Victory, and, after some Hesitations, that *Absalom* was slain amongst the rest, he ³³ went up into his Chamber, and grievously wept, saying, *Oh ! my Son Absalom, my Son, my Son ! — Oh ! that I had but died for thee ! O my Son ! —*

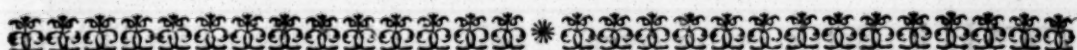
When ¹ *DAVID's* Grief was told unto *Joab*, then ² was all their Joys of Victory turned into Mourning, on ⁴ *DAVID* hiding his Face from his Soldiers, and not ^{2 Sam. xix.} appearing to rejoice with them as he used to do : On which *Joab*⁵ went to him, and much reflected on him, telling him ⁶ that he was not his Soldiers' Friend, to weep at their Victory, &c. and ⁷ that, if he did not come out that Night into the City, and speak comfortably to his Army, they should all quit the Place, and leave him ; and that he would draw all the Army to War against him ; on which ⁸ the King appeared in public, and ¹² knit his Soul to them, and ¹³ they to him.

Then making *Amasa* Captain before *Joab*, *Absalom's* Army came and joined unto *DAVID*, to ¹⁵ conduct him safe over the River *Jordan*, towards *Baburin*^c. *Shimei*, with 1000 Men, came to meet him, where ²³ he forgave him for cursing him, though *Abisbai* would have persuaded him to the contrary. *Ziba* also, and ¹⁷ his 15 Sons, and 20 Servants ¹⁸ rowed a Boat over the River for the King.

* On this he wrote Psalm lxxvii.

DAVID also ²⁴ forgave poor *Mephibosheth* for not going with him, he being lame; and also ²⁷ *Ziba* for deceiving and slandering *Mephibosheth*; and instead of giving *Mephibosheth* all his Lands again, he ²⁹ gave him but half of the Lands of *Ziba*.—See 1 *Kings* ii. 8, 9.—2 *Sam.* xvi. 3.

DAVID also ³¹ would have had virtuous *Barzillai* and his Family along with him to *Jerusalem*, who had greatly assisted him in Time of War, but he ³⁷ begged to be excused on Account of his *Old Age*, being 80 Years old; on which he dismissed him with his Kisses, and his Blessing: But *Barzillai* let him have his Son *Chimham* with him, because he ³⁸ greatly loved him, and desired to keep him for his Father's Sake.



S E C T. XXXIII.

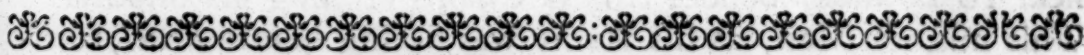
Judah and Israel contend about DAVID, and proclaim War against him by Sheba's Instigation. He is again brought to Jerusalem, and cleanseth his House. Gibeon saved by throwing Sheba's Head over the Wall; and Amasa is killed by Joab.

WHEN DAVID ⁴⁰ arrived at *Gilgal* with *Chimham*, and all the People of *Judah*, and half the People of *Israel*, ⁴¹ the other *Part* of *Israel* was angry with them for conducting DAVID thither without their whole Consent: But ⁴² the Men of *Judah* telling them DAVID was near a-kin to them, they were angry, claiming ⁴³ a greater Right to DAVID than they; and that they should have had the Honour of bringing him thither before them, &c. On which mighty Words arose between them^f. In the Heat of this *Dispute* ¹ started up one *Sheba*, a wicked Man, and, sounding a Trumpet, said, We ² *Sam.* xx. have no Right with DAVID, nor any of the Sons of *Jesse*. Then, proclaiming *War* against DAVID, all *Israel* left him, and followed *Sheba*: But ² the Men of *Judah* stuck fast to DAVID, and ³ took him to *Jerusalem*, where they established him on the Throne; where were the ten *Concubines* he had left behind him to keep House: But he put them out under *Confinement* till the Day of their Deaths, and lay no more

^f On this be composed Psalm xliii,

with them, because his Son *Absalom* had defiled them &. (See Chap. xvi. 22.)

DAVID ⁴ then sent *Amasa*, his chief Captain, to call all the Men of *Judah* to join in Arms; but ⁵ he not returning the third Day as DAVID expected, he ⁶ sent *Joab* and *Abishai* with 600 Men to seek him, lest *Sheba* should do more Mischief than *Absalom*. When ⁸ they came to the City of *Gibeon* they met *Amasa*, and many Forces following him, coming to DAVID; on which *Joab* coming to meet him ⁹ in a seeming friendly Manner, whilst he took him by the Beard, pretending to kiss him, he ¹⁰ maliciously sheath'd his Sword in his Belly (as he before had served *Abner*,) so that his Bowels fell out on the Ground; for no other Cause, but only that DAVID had put him in an higher Office than himself. Then ¹¹ ordering his bloody Body to be taken out of the Road, and covered, he ¹⁴ and *Abishai*, and the Army marched after *Sheba* to the City of *Abel-maacha*, (where he was sheltered) and ¹⁵ besieged it; and would have destroyed all the Inhabitants, had not ¹⁶ a virtuous wife *Woman*, of the old Fashion, who had seen the World, called to *Joab* from off the Walls, to prevent it; whose Importunities ²¹ caused the Governors to cut off *Sheba's* Head, and to throw it over the Walls into *Joab's* Camp, on receiving of which ²² *Joab* sounded a Retreat, and they all returned back to *Jerusalem* to DAVID, (and so saved the City.) Where ²³ he was once more declared *General* over the Armies of *Israel*. *Benaiah* was also Captain over the *Cherethites* and the *Peletites*, being 600 Guards; ²⁴ *Adoram* was made Treasurer; *Jehoshaphat* was made Recorder; ²⁵ *Sheva* was made Scribe; *Zadok* and *Abiathar* were made Priests; and ²⁶ *Ira* was the KING's chief Favourite.



S E C T. XXXIV.

Saul's Sons hanged; Mephibosheth spared; and DAVID praying, stoppeth a cruel Famine. &c. 2 Sam. xxi.

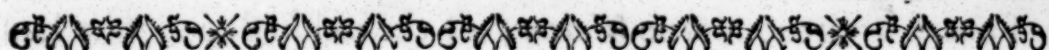
NOT long after this, ¹ a fore three Years Famine happened in DAVID's Country, which the People imputed to be occasioned by the Cruelty of King *Saul*, in slaying so many Peo-

¹ On this was composed Psalm xxx.

ple; and that they having not revenged themselves on his Sons for their Father's Deceit and Cruelty, was the very Cause that GOD suffered such dreadful Calamities to fall on them: Which they greatly complained of to DAVID.

DAVID then, ² willing to appease the Wrath of GOD, by His Counsel, ⁸ ordered the seven Sons of Saul to be taken up, and delivered up to them, who ⁹ hanged them on a Gibbet before the LORD: And ¹⁰ Rizpah sorely wept for her Son Armoni, &c. But ⁷ DAVID spared her Son Mephibosheth, the Son of Jonathán, as he before had promised.

Then DAVID ¹² went to Jabesh, and took the Ashes of the Bones of Saul and Jonathán, and ¹³ the Bones of them that were hanged, and buried them all together in the Grave of Kish, the Father of Saul: And then praying to GOD in Behalf of the People, He ¹⁴ again sent Rain on the Earth, and it yielded them Corn and Fruit in great Abundance. (See 1 Sam. xxxi. 13.)



S E C T. XXXV.

Three Philistine Battles against DAVID; wherein four Giants are slain by Abishai, Sebbichai, Elhana, and Jonathan: And of DAVID's divine Songs and musical Instruments.

S O O N after this ¹⁵ the Philistines made War against Israel, when DAVID went himself with his Army ¹⁶. The chief Champion of the Philistines was Ishbi-benob, of the gigantic Race, the Point of whose Spear weighed 300 Shekels of Brass, (or near 10 Pounds) besides tush'd Chains crossing his Shoulders. This mighty Man, as his Army was fleeing before Israel, turning quick on DAVID, as he ran after him, would have slain him on the Spot with his Sword, had not ¹⁷ Abishai stepped between and slew the Giant; for ¹⁵ DAVID was very weary and faint with running after him: On which DAVID's Officers swore that he should never any more go into Battle, lest they should lose the Flower and Glory of the whole World.

After this ¹⁸ there was another Battle with the Philistines at Gob; when Sebbichai, one of DAVID's pick'd Soldiers behaved very valiantly, by slaying Saph, and others of the Race of the Giants, &c. Also another Battle in Cob, where ¹⁹ Elhanan

and *Benefits* to him; and for his mighty *Promises* to his Posterity: Then concluding his *Benediction* with an *Hymn*^u, and *Prayer*, he departed, believing all that *Nathan* had told him would surely come to pass^v. (See 1 *Chron.* xvii.)



S E C T. XXI.

DAVID *subdueth* the Moabites, and Syrians; and *settletb* his Household, Servants, &c. 2 Sam. viii.

DAVID not loving to sit idle, in a little Time meditates a War against a Party of the *Philistines* called *Moabites*, in order that he might leave his Kingdom all in *Peace* to his Successor *Solomon*. To compleat this *Victory*, he summoned his Troops together to the Number of about 20,000 Foot and 170 Horse, and marched against them; and³ sorely smote *Hadadezer* their King, and¹ took the City of *Metheg-ammah*, with 1000 Chariots, 700 Horsemen, and 20,000 Foot; houghing or cutting all the Leaders of the Horses Feet, reserving only 100 Horses and Chariots for himself; recovering all the Lands bordering on the River *Euphrates*, &c. in the Valley of *Salt*. The *Syrians* now⁵ coming to succour *Hadadezer*, DAVID slew 220,000 of them; and took all the rest Prisoners, and⁶ put them in Garrisons; and they became Tributaries, bringing to DAVID large Gifts of *Gold*, *Brass*, &c. of great Value; which⁷ he took to *Jerusalem* for sacred Uses: For which⁶ the LORD preserved DAVID wheresoever he went^w.

Now *Toi*, King of *Hamath*, hearing how DAVID had drubbed the *Philistines*,¹⁰ sent his Son *Joram* to rejoice with DAVID on these Victories, he bringing him many *Vessels* of *Gold* and *Silver*, of great Value, which *Toi* had formerly taken in War; in order to *mediate* for a *Peace*, and to make a League with DAVID, lest he should fall on him in like Manner; by Reason he well knew that he was very powerful and *victorious*, and¹⁴ that the LORD always preserved him, he converting¹¹ all rich Gifts and Spoils to sacred Uses. DAVID, now loving

^u Here was uttered Psal. xviii. and xxiii.

^w Here probably were uttered Psalms ii.—iv. ver. 2.—ix.—xx.—xxi.—xxix.—xcv.—xcvi.—xcvii. See my Exposition on each.

Peace, kindly accepts the rich Present that *Toi* had sent him; and agreeing to the *Proposals* that his Son *Joram* had brought, dismissed him with great Honour and Satisfaction: And, being ¹⁵ a Lover of *Honour* and *Justice*, ¹⁴ built *Garrisons* in *Edom* for Soldiers; and, according to Promise, he ¹⁶ made *Joab* his General, *Jeboshaphat* his Recorder, ¹⁷ *Zadok* and *Abimelech* (or *Abiathar*) his Priests, *Seraiah* his Secretary or Scribe, ¹⁸ *Benaiah* over the *Cherethites* and *Peletites*, his Body-Guards, and DAVID's own Sons were his chief *Rulers*, &c.



S E C T. XXII.

DAVID *findeth* Jonathan's Son *Mephibosheth*, *restores his Lands*, and makes *Ziba's Sons* his *Overseers*, &c. 2 Sam. ix.

DAVID having put all his *Family* into a regular Order, next ¹ enquires after the *Family* of his Father *Saul*, that, if his beloved Brother *Jonathan* had any of his *Family* left, he might make them some grateful Amends for their Father's *Love* towards him; as he formerly promised. (1 Sam. xx. 15.)

Now, after a strict Enquiry, *Ziba* ³ told DAVID that *Jonathan* had a Son alive in the House of *Machir*, in *Lo-debar*, called *Mephibosheth*, or *Eliam*, the Father of *Bathsheba*; and that ¹³ he was lame in his Feet, by a Misfortune at five Years old, by his *Nurse* dropping him, in a Fright, as she run with him in her Arms, out of that bloody Battle, wherein his Father and Grandfather were slain, &c. in order to save his Life. (2 Sam. iv. 4.) See *Sett.* xvii.

On these joyful *Tidings*, DAVID ⁵ directly sends for *Mephibosheth*, who ⁶ fell on his Face to reverence him; but DAVID, ⁷ bidding him arise, told him that he would restore him all the Lands he had took from his Grandfather *Saul*, and that he and his Sons should for ever be his darling *Guests*, and eat with him at his Table; on which *Mephibosheth* returned Thanks, and ⁸ owned himself too mean to enjoy such princely Favours, &c. DAVID also ¹⁰ made *Ziba* and his 15 Sons, and 20 Servants, *Overseers* and Tillers of *Mephibosheth's* Land, which they kindly received; and promised carefully to perform. (See 1 Chr. xviii.)

And *Mephibosheth* ¹¹ eat at the King's Table, having one Son called *Micha*.

S E C T. XXIII.

Joab subdues the Ammonites for using DAVID's Messengers ill, &c. 2 Sam. x.

A Little after, *Nabash* the King of the *Ammonites* died, and ¹ *Hanun* reigned in his Stead, to whom DAVID shewed great Kindness for his Father's Sake: But, ² sending his Servants to comfort him on his Father's Death, some of the *Chiefs*, contrary to all Reason, perswaded King *Hanun* ³, that DAVID's Servants were only *Spies*, and not Friends: On which, ⁴ instead of using them honourably, they shaved off half their *Beards*, and cut off their *Garments* close to their *Buttocks*, and sent them shamefully away. DAVID ⁵ hearing of this cruel Usage, sent other Messengers to meet them, on their Return, to order them to stay at *Jericho*, till their *Beards* were grown; which was accordingly done.

The *Ammonites*, now conscious of the Breach they had made with DAVID, and fearing his Anger, immediately ⁶ sent 1000 Talents to the King of *Surus*, and hired the *Syrians* of the House of *Beth-rehob*, and of *Zoba* 20,000 Foot, of the King of *Maacab* 1000, and of *Isb-tob* 12,000 all under Arms; calling in all *Allies* they could make, to meet DAVID.

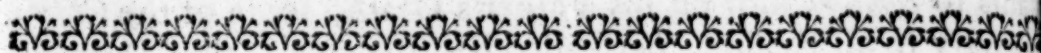
DAVID ⁷ hearing of these Preparations for War, immediately sent *Joab* to meet them near the City of *Rabbath*; and ⁸ as soon as he saw their Army, he chose all his best Men, and set them in Order for Battle against the *Syrians*; and ¹⁰ put his other Men, under the Command of *Abishai*, his Brother, against the *Ammonites*: Charging ¹² all to be valiant, and ¹¹ to help each other if Occasion required, resigning himself intirely to the Power and Will of GOD ¹².

The Enemy first marched out of *Rabbath* with their *Auxiliary-Troops*, and drew up in the Field into two Bodies; and *Joab* drew up his in the same Order to meet them: Who giving them the first On-set, the ¹⁴ *Syrians* fled before him; which the *Ammonites* seeing, they fled also before *Abishai*, and went again all together into the City. *Joab* having thus drove them, he went again to *Jerusalem*.

Hadarezer now, not content with this run-away Battle, sends to *Chalama*, a King of *Syrus* beyond *Euphrates*, to hire an Army of 80,000 Foot, and 10,000 Horse; which ¹⁷ DAVID

hearing of, immediately gathers a mighty Army, and passe with them himself over the River *Jordan*, and killed of them at *Halem* 40,000 Foot, and 70,000 Horse; taking 700 Chariots and *Hadarezer's* chief General *Shobach*. (See 1 *Chron.* xix. 18.)

When this dreadful Drubbing was over ¹⁹ the People of *Meſopotamia* sent Ambassadors with great Presents and Addresse to DAVID for Peace, and delivering themselves wholly to him he returned to *Jerusalem* in Peace and Safety *.



S E C T. XXIV.

DAVID *debaucheth* Bathshebah, and her Husband *Uriah* treacherously slain. 2 Sam. xi.

ABOUT a Year after this, DAVID ¹ (according to Custom in the Spring-time) sends *Joab* once more to War against the *Ammonites*, who then laid all the Country waste; and driving the People into *Rabbath*, the Metropolis, laid Siege to it. Mean while DAVID tarried in *Jerusalem*.
A. M. 2969. Before Christ 2035.

And though DAVID was undoubtedly a just and pious Man, and very strict in Obedience to the Law of GOD, and his Country, yet, alas! GOD suffered him to fall into Sin, for Example to others; whose Sin not only teaches us the Frailty of Flesh and Blood, but also teacheth us a Lesson of unfeigned Repentance. For, one Day, as DAVID, was just risen from his Couch, in the Cool of the Evening, on the Terrace of his House, ² looking down he saw *Bathsheba* the Daughter of *Eliam*, and Wife of *Uriah*, washing herself: And she being a beautiful Woman of an exquisite Shape, so enamoured DAVID that he ³ sends for her to his Bed, where she lay all that Night, and returned to her Home the next Morning. Soon afterwards, finding herself with Child, she sent Messengers to let DAVID know of it, that he might some Way consider how to conceal it; for that she knew it would be Death to her, should it be known, according to the Laws of her Country, did not DAVID prevent it: Her Husband *Uriah* then being *Joab's* Armour-bearer in the Camp.

* On this see Psalms xliv.—lx.—lxi.—lxii.—xciii.—xcvi.—xcvii.—xcviii.—xcix.—c.—cviii.—cxvii.—cxviii.—cxlv.—cxlvi.—cxlvii.—cxlviii.—cl.—and read their several Expositions.

On this News from *Bathsheba*, DAVID⁶ directly sends for *Uriah* her Husband, and, after asking him⁷ many *Questions* about the State of the Army, and how the Siege went on at *Rabbath*; he⁸ (to smother the Matter, and lay the Child to *Uriah*,) ordered him to go home to his *Wife*; sending a Mefs of Meat after him: But *Uriah*,⁹ by drinking with the *Guards*, neglected the King's Order, and slept with them all Night at the Gate: Which¹⁰ DAVID hearing of, he greatly reproved him for not paying the *Benevolence* due to his *Wife*, seeing he had been so long from her; *Uriah*, on this Reproof, told the King, that *he did not think it honourable to indulge himself in his Wife's Arms, while his General and Fellow-Soldiers lay on the Ground, in an Enemy's Country.*

DAVID¹² then bids him, a second Time, to go to his *Wife* that Night; and return to the Camp next Day: But, he staying again with the *Guards* whilst the King was at Supper, they ply'd him with Liquor, by *Healths*, that he entirely forgot both his *Wife*, and the King's Order.

DAVID, now hearing of *Uriah's* second Neglect, was determined to punish him privately; and¹³ accordingly sends for him the third Day in the Morning, and made him so drunk that he lay on the Couch that Night: Mean while DAVID went and lay again with his *Wife Bathsheba*.

On the Morrow,¹⁴ DAVID writes a *Letter* to *Joab* (which prov'd to be *Uriah's Dead-warrant*) and sent it by *Uriah*, that *Joab* should make the first Attack, and put him in the Front of the Battle, with many other Ragamuffins, to be slain.

Poor *Uriah*, knowing nothing of the *Scheme*, nor that his Life was in Danger, chearfully undertakes the Post that *Joab* had fixed him; by Reason *Joab* promised¹⁶ to back him with his best Men: But, alas! *Uriah* was deceived, for *Joab* had given his Men *private Orders* to retreat, and leave *Uriah* in the Lurch, according to the King's Order.

Uriah then, vigorously and innocently leading the Front, was greatly pressed against the Wall of the City by the *Rear*; and the *Ammonites*, throwing open the Gates directly on him, the *Rear* then retreated, and left poor *Uriah*¹⁷ to be cut in Pieces, with some few others; although he fought manfully, after he received many Wounds, and fell on his Face towards the Enemy, and died like a *Man of Honour*; whilst others retreated, as *Traitors*, cowardly.

This vile *Action* being over, and *Joab* ¹⁸ sending Word what was done, the Messenger did not forget letting *DAVID* know that *Uriah* was killed, according ¹⁴ to his former *private* Instructions. *DAVID*, ²⁵ on hearing this *News*, without any seeming Dullness or Gloominess of Conscience, said, *The Fate of War falleth on one as well as another, therefore none should think it bare when their Friends fall, &c.* bidding him tell *Joab* to make his next *Attack* more sure, by a stronger Force against the City.

Now ²⁶ *Bathsheba* hearing also that her Husband *Uriah* was slain, she sorely wept, and kept in close *Mourning* for several Days: But, that Sorrow being soon over, *DAVID* ²⁷ sent for her to his House; and to make her the sooner forget her Sorrow, he made her his *Wife*, and she bare him a Son; but, it being unlawfully begotten, it greatly displeased the LORD.



S E C T. XXV.

Nathan reproveth DAVID of Adultery and Murder; who sorely repenteth: And taking the City Rabbath, putting them to cruel Deaths, &c.

GOD thus suffering *DAVID* to *sin*, as willingly raised him again by giving him an Heart of unfeigned *Repentance*, and took him again into his Divine Favour, by ¹ sending *Nathan* the Prophet, to tell him his Error. Now, *Nathan*, being a Prophet of great *Wisdom* and *Cheerfulness*, not willing to tell *DAVID* of his Error point-blank, at once, acquaints him of it by Way of *Parable* thus: *There were (said Nathan) two Men in one City, one² very rich, having many Sheep, Oxen, &c. and another³ very poor, having only one Ewe-lamb, which he raised up with his Children, loved it as his Daughter, and⁴ it slept in his Bosom: And behold the rich Man, refusing to use his own, hath⁴ not only took away the poor Man's Ewe-lamb by Night, and dressed it for his Use, but has also slain the Owner to conceal the Crime.*

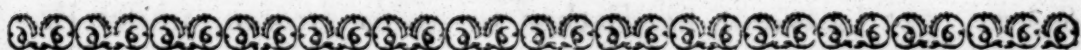
Then said *DAVID*, *Oh! Villain, to do such an unjust Thing! he⁶ shall not only make a fourfold Satisfaction, but⁵ shall also die into the Bargain.* Then ⁷ said *Nathan* unto *DAVID*, *THOU ART THE MAN: Hath not⁸ GOD made thee KING over Israel, and delivered thee from the Hands of Saul, and gave thee Wives for thy*

thy Bosom? Why⁹ hast thou thus despised GOD's Command, and slain innocent Uriah, only to have his Wife? For this Sin GOD shall raise up Evil in thy Family, and¹¹ take thy Wives from thee, and give them to others, who shall lie with them before thy Face, openly, because¹² thou hast done this Sin secretly.

Then said DAVID¹³ to Nathan, 'I have sinned against the LORD:' And Nathan said, The LORD will forgive thee, thou shalt not die; but¹⁴ the Child that is born, for that Sin shall surely die.

Nathan was no sooner departed, but¹⁵ the Child sickened; and although DAVID¹⁶ privately wept, fasted, and prayed to GOD to save it, yet¹⁷ it died on the seventh Day¹⁸: After which DAVID²⁰ washed himself, changed his Garments, worshipped in the House of GOD; and eat again in his own House, seeing he could not restore the Life of the Child¹⁹. So DAVID²¹ again comforted his Wife Bathsheba, and²² she bare him a Son, whom he called Solomon, who was greatly loved of GOD. (1 Chron. xxii. 9.—Matt. i. 6.)

Then DAVID²³ went and took the City of Rabbath, and³⁰ took the King's Crown, which weighed 60 Pounds of Gold, and precious Sardonyx Stones, and wore some of them on his Head for Ornaments: And³¹ putting many People of that City, and others unto cruel Deaths by Saws and Axes, in burning Kilns, and under Harrows; for being Enemies to GOD and His People; and he then returned to Jerusalem.



S E C T. XXVI.

Amnon debaucheth Tamar. Amnon killed by Absalom; he fleeth, is forgiven, and returneth.

DAVID now being a good and holy Man, GOD accepted his Repentance, and took him again into his Favour; and also promised to secure his Life and Kingdom, as was before hinted by Nathan in Verse 13. But, alas! his Glory was greatly eclipsed by the Trouble he had from his own Children; viz.¹⁴ by Amnon defiling his Sister Tamar, by the^{2 Sam. xiii.} Contrivance of his Cousin Jonathan; ²⁹ by Absalom causing Am-

^y Here he composed Psal. li. Also Psalms v.—x.—xxxii.—xxxviii.—cxxx.—cxliii. on other Calamities.

non to be slain in the City of *Baal-hazor*, at a *Sheep-shearing*, when he was intoxicated with Liquor; and ³⁰ by *Absalom's* fleeing to *Geshur*, for near three Years, &c.

But DAVID ¹ longing to see *Absalom* again, ² by the Instigation of *Joab*, ³ in Conjunction with an old Woman of *2 Sam. xiv.* *Tekoah*, forgave him his Crime; so that ²⁴ he lived for two Years amongst his Servants; and ³⁰ at last set fire to *Joab's* Field of Barley, to bring Matters to pass to bring himself again into his *Father's* Presence; which ³³ he at last accomplished, by *Scheme* and *Stratagem*.

S E C T. XXVII.

Absalom gaining the Hearts of the People, is made King at Hebron, &c. *2 Sam. xiv.*

Absalom ²⁵ now being the Beauty of the Age, and admired by the People, (whose Hair weighed 200 Shekels, or five Pounds, every Year it was polled) he then ¹ fitted up a great Number of *Chariots*, and *Horses*, and *fifty Men* to *2 Sam. xv.* guard him; who doing many valiant Exploits, drew all the Hearts of the People to him. Then ⁴ longing for Honour, and promising to do more Justice to the Nation, (blaming his *Father's* Conduct,) he thought himself able to undertake any Enterprize; ⁵ kissing all that came near him, &c. ² About four Years after, having ⁷ about 200 Men, he, by *Scheme*, got Leave of his Father to go to *Hebron*, under Pretence of going there to *Divine Worship*, &c. When ¹⁰ by Signal of a *Trumpet*, many resorted to him, where he made a great Feast; and ¹² also sent for *Achitophel*, his Father's chief Counsellor; where they proclaimed him KING against his Father DAVID.

S E C T. XXVIII.

DAVID leaveth Jerusalem for Fear of *Absalom*; *Hushai* is sent to give DAVID Intelligence: And *Shimei* curseth DAVID, &c. *2 Sam. xv.*

DAVID, ¹³ on hearing how *Absalom* his Son had degraded him for his Mercy and Good-will, and how he had re-

² On this DAVID composed Psalms xiv.—liii.—See 1 Kings ii. 11.

banab slew another Giant, whose Staff of his *Spear* was like a Weaver's Beam.

Not long after this²⁰ the *Philistines* once more hazarded their Lives and Fortunes against DAVID in *Gath*, where another mighty *Giant* appeared, having six Fingers on each Hand, and six Toes on each Foot, and six Cubits high. In this Battle²¹ *Jonathan*, (the Nephew of DAVID) behaved very valiant, for he not only²² slew the *Giant*, but gained such a Victory, as put an entire End to the War against *Israel*. These four Giants²² are said to be the Sons (or Brothers) of the great *Goliath* of *Gath*; and that they arose against DAVID, to revenge their Father's Death. * (See 1 Sam. xvii. 4. 1 Chron. xx. 4, 5, 6, &c.)

These Battles being over, DAVID¹ returned Thanks to GOD for the several *Victories*, in Token for the several *Mercies* and *Benefits* he⁴⁹ had received at His Hands^h. 2 Sam. xxii. A worthy *Example* for all Men to follow.

He⁵⁰ also made many divine *Songs*, *Odes*, *Psalms*, or *Hymns* to the *Praise* of GOD; and also made many *Instruments*, and taught the *Levites* how to use them on Sabbath and Feast-Days, in Divine Service.

The *Instruments* were of three Kinds, i. e. The *Cinnare Kind*, consisted of ten Strings on each, and struck with a *Bow*, as a *Viol* or *Violin*. The *Nabal Kind*, contained twelve Chords or *Strings*, pulled or struck with the Thumbs and Fingers, or with a *Plectrum* made of a split *Quill*, or thin Piece of *Horn*, in a melodious, concurring Manner. The *Cymbal Kind* were made of solid Pieces of *Brass* or *Bell-metal*, like *Iron Wedges*, and suspended on Rows of *Iron Pins* by Holes drilled half through each Piece; and struck with a small *Rod* of *Brass* or *Iron* in each Hand, as we do a *Drum* or *Dulcimer*, &c. &c. (Vide *Joseph. Ant.*)



S E C T. XXXVI.

Of DAVID's *Thirty-seven* Worthies, &c. 2 Sam. xxiii.

DAVID now, (finishing his *Psalms*)¹ set on high, (the Anointed of the GOD of *Jacob*, and the sweet Singer of

^h Here was uttered Psalm xviii.—See 2 Sam. xxii.

* Vide *Exod.* iii. 11. and *Psal.* cxxxvi. Being of the Race of *Og*, whose *Bedstead* was near six Yards long, and two Yards and a Half wide.

all Israel;) and ⁴ shone as the Morning Sun in the Firmament; ⁵ a Comfort to all good Magistrates, and ⁶ a Terror to the wicked ones that should oppose him: He then ⁸ chose out 37 valiant Men, as *Worthies*, to be with him, as *Examples of Merit and Gratitude*, viz.

The first was *Adino*, his chief, who sat in the Seat of Wisdom: Who slew 800 or 900 Men in one Battle. Also *Eleanzar*, ⁹ who obtained a great Victory against the *Philistines*: And ¹¹ *Shammah*, a mighty Victor. These three ¹⁵, on DAVID's longing for some *Water* from a *Well* in *Bethlehem*, ¹⁶ rushed through an Army of the *Philistines*, and brought it safe to him; which ¹⁷ receiving, he poured it on the Ground, as an *Offering* to GOD, for so great a *Mercy*: Seeing they had obtained it at the Hazard of their Lives. There were ¹⁸ also *Abishai*, who slew 300 Men in one Battle: And ²¹ *Benaiah*, who slew a *Lion* in a Pit of Snow, and an *Egyptian* with his own Spear. Also,

Asabel.

Elhanan.

Shammah, the Harodite.

Elika, the Harodite.

Helez, the Paltite.

Ira, the Tekoite.

Abiezer, the Anethothite.

Mebunnai, the Hushathite.

Zalmon, the Ahohite.

Maharai, the Netophathite.

Heleb, the Netophathite.

Ittai, the Benjamite.

Benaiah, the Pirathonite.

Hiddai, the Gashite.

Abi-albon, the Arbathite.

Azmaveth, the Barhumite.

Eliakba, the Shaalbonite.

Shammah, the Hararite.

Abiam, the Hararite.

Eliphelet, the Maachathite.

Eliam, the Gilonite.

Hezrai, the Carmelite.

Paarai, the Arbite.

Igal, the Gadite.

Zelek, the Ammonite.

Nabaraï, the Beerothite.

Ira, the Ithrite.

Gareb, the Ithrite.

Uriah, the Hittite.

In all 37, as mentioned in 2 *Sam.* xxiii. and in 1 *Chron.* xi. xii. which see.

† Here was composed Psal. xxxvii. and xl.

S E C T.

S E C T. XXXVII.

DAVID numbereth the People, and repenteth of it; and by chusing three Days Plague, he appeaseth GOD's Wrath by Prayer; and erecteth an Altar for Divine Worship: Then, proposing to build a Temple, is ordered to leave that to his Son Solomon, which he accordingly did, leaving him the Plan and Materials, &c. 2 Sam. xxiv.

DAVID now being very desirous to know how many Thousands of Men might be found able to bear Arms, amongst the People, (forgetting GOD's Command to Moses, that there should be paid for every Head two Shekels *) he ² commanded Joab to go and number them; who ³ would fain have persuaded him to the contrary, but all to no Purpose. On which ⁴ Joab took with him many principal Tribes, and Scribes, and went round all the Country of the Hebrews; and ⁸ in about ten Months returned to DAVID at Jerusalem, with a Roll of all the People, (except of the Tribe of Benjamin and of Levi.) The Number of Israelites were 800,000 Men; and the Tribe of Judah 500,000, in all 1,300,000 Men able to bear Arms †.

These Lists were no sooner delivered, but ¹⁰ DAVID began to be very sorrowful, and greatly repented what he had done, beseeching GOD to appease his Wrath, and pardon his Offence: On which "GOD, by His Angel, sent the Prophet Gad to DAVID, giving him ¹³ the Choice of three Evils, to chuse which he would should fall on the Land, viz. a seven Years Famine, a three Years War, or a three Days Plague, or Pestilence: So DAVID ¹⁴ chose the latter, chusing rather to fall under the Hands of GOD, than to lie under the Rage and Mercy of worldly Enemies. So GOD ¹⁵ smote Israel the next Day with a Pestilence that there died, in the three Days, 70,000 Men; some dropping suddenly; others scorched up with Heat; some struck blind; and others languishing for many Hours in Tortures, and great Agonies; ending their Lives in a thousand different Ways too tedious here to mention. (Vide Joseph. Ant.)

DAVID during this Time, ¹⁷ prostrated himself on the Ground,

* Or one Shilling. Exod. xxx. 12.—Numb. i. 2.

† Vide Heylyn on the

World, p. 549.

with *Prayers* to GOD in Behalf of the People; and looking towards Heaven, he beheld the Angel of GOD hovering his *Wings* over the Threshing-floor of Ornan, in Jerusalem, with a naked Sword in his Hand; on which DAVID said, that, as he was the *Shepherd*, he deserved to be punished, and not the *Flock* who had no Ways offended; praying that he would punish him, and his *Posterity*, and save the People*. Hereupon GOD's Angel¹⁸ sent Gad again to DAVID, commanding him²¹ directly to repair to the Threshing-floor of Aranuah, or Ornan, and build there an *Altar* to offer *Sacrifice* to GOD; that the *Plague* might cease from the People.

As soon as this was told, ¹⁹ DAVID hastened to the Floor of Ornan; who ²⁰ seeing DAVID coming, hastened to meet him, and humbled himself before him. Now Ornan had been one of DAVID's chief Friends, for which Reason he did not spoil him when the *Fortress* of the *Jebusites* was taken, as before hinted. When DAVID had told Ornan that he was come to buy the Threshing-floor, to build thereon an *Altar* for GOD's *Worship*, he ²² immediately would have given it him, But ²⁴ DAVID refusing, purchased it for 50 Shekels of Silver, and erected an *Altar* thereon, and ²⁵ offered *Sacrifices* unto GOD, and the *Plague* ceased: (it being the very Ground whereon *Abraham* had offered up the Ram instead of his Son.) So the Angel put up his Sword into the Sheath, of whom DAVID was formerly afraid¹. (*Vide Joseph. Jewish Antiq.:*)

DAVID now seeing that GOD had heard his *Prayer*, and accepted his *Sacrifice*, decreed that in this very Place he would build a *Temple* to GOD: But GOD, sending the Prophet *Nathan* to tell him that it should be built by his Son *Solomon* who should succeed him, he immediately commanded near 180,000 Men to prepare Materials of *Wood*, *Stone*, *Iron*, *Gold*, *Silver*, *Brass*, &c. to be ready for his Son to build it according to the *Plan* that he left him.

To make a more strict Enquiry concerning the *Temple* of *Solomon*, read in the First Book of *Chron.* Chap. xxii. of DAVID's *Preparations*, Ver. 5.—His *Charge* to his Son, Ver. 16: And to *Princes*, Ver. 19.—Chap. xxiii. Of the Number and Order of the *Levites*, Ver. 3.—Chap. xxiv. Of the Sons of *Aaron*, Ver. 19: The *Kohathites*, Ver. 26: And the *Meraites*, Ver. 26.—

* Here was composed Psal. cxxx. xiii.

¹ See Psal, lxxv. lxxvi. lxxvii.

Chap. xxv. Of the Singers, Ver. 11.—Chap. xxvi. Of the Porters, Ver. 19: And other Officers, Ver. 32.—Chap. xxvii. Of DAVID's Martial Officers, and Household, Ver. 34.—Chap. xxviii. DAVID recommends the Work to them, and his Son Solomon, Ver. 10: And gives them GOD's Plan to work by, Ver. 19.—Chap. xxix. Then DAVID and his Princes making further Freewill Offerings towards it, Ver. 9: He blesteth GOD, Ver. 20: And offers Sacrifices, &c. Ver. 21^m.

S E C T. XXXVIII.

DAVID, destitute of Warmth, takes a Virgin to lie with him. Adonijah desires to be King, but Solomon is chosen, and crowned, &c. 1 Kings i.

DAVID, now ¹ drawing near the *Verge* of his *Life*, began to be destitute of his wonted natural Warmth, on which he desired that a young *Virgin* might attend him and lie at his bosom: Hereupon ³ they sought through all the Coasts of Israel, and, after great Inquiry, found one named *Abishag*, a *Tunamite*, of the *Tribe of Issachar*: (*Josh. xix. 17.*) and ⁴ she lay with him only to cherish him; for, probably through Impotence, he knew her not, though she was young, fair, and beautiful.

Now *Adonijah* (the Son of DAVID by *Haggith*, and Brother-law to *Solomon*) ⁵ hearing that DAVID's Dissolution was very near, he ⁷ by the *Counsel* and Assistance of *Joab* and *Abiathar*, set up many Chariots and Horses, and 50 Men to run before him, in Order to *usurp*, and take the Crown from *Solomon*: But the same being told unto DAVID by *Bathsheba* ¹¹ by the Order of *Nathan*, the Prophet, *Zadok*, the Priest, and *Benaiah*, he was soon set aside, and ³⁹ *Solomon* proclaimed KING, ⁴⁰ with Music, and great Acclamations of Joy, ³⁰ according to the Order of his Father DAVID; who ⁴⁸ gave him his *Blessing* accordingly ⁿ. *Adonijah* then ⁵⁰ humbling himself to his Brother *Solomon*, he ⁵³ forgave him the Fault at that Time.

^m Here was penn'd Psal. lxxxvii.
Gregorio & Rufinus, and Joseph. Ant.

ⁿ Here he uttered Psalm lxxii. Vide

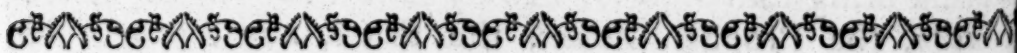
S E C T. XXXIX.

DAVID's last Charge to his Son Solomon. 1 Kings ii.

A. M. 2989.
Before Christ
1015.

DAVID, now breathing out his last Moments in the Presence of his Son Solomon, gave him his last Charge, as follows: "My Son Solomon
 " I am now going the Way that all have gone before me, and
 " to where all Flesh must follow me; I charge thee be strong
 " and shew thyself a Man; walk in the Ways of the LORD thy
 " GOD, and keep his Statutes, Commandments, Judgments
 " and Testimonies, according to the Law of Moses, that GOD
 " may confirm his Promise to thee and thy Posterity on the
 " Throne of Israel for ever. Take thou also great Heed of Joab
 " and remember how he took the Blood of Abner and Ama
 " causeless, and not in War: Let not his hoary Head go to the
 " Grave in Peace. But shew great Kindness to the three Sons
 " Barzillai, and let them eat at thy Table, for they shewed me
 " Kindness when thy Brother Absalom took up Arms against me
 " Though I once forgave Shimei for cursing me, yet he is not guilt
 " less; let not his Head lie down in Peace, but in Blood. I
 " Justice to all Men, &c." According to this Charge,
 even did Solomon in all Things; after his Father's Death, he
 orders Adonijah, Joab, and Shimei to be slain by Benaiah, as
 Ver. 24. 34. 46. expelling all his Father's Enemies, and cher
 rishing his Friends. Chap. iv.

DAVID having thus exhorted his Son, and communicated all
 his Affairs to him, he peaceably gave up the Ghost, being about
 70 Years old; having reigned King over Israel 40 Years; i.
 seven Years in Hebron, and thirty-three in Jerusalem.



S E C T. XL.

Of DAVID's Character, Riches left, Funeral, and Monument.

THUS ended the Life of Holy DAVID, a Man after
 GOD's own Heart, only in the Matter of Uriah (who
 Sin teacheth us Repentance) and in numbering the People. He
 was a just and wise Man, and adorned with all Virtue requisite for
 a King.

a KING. He was valiant beyond Comparifon, a brave PRINCE, and an undaunted Soldier ; and exhorted his Soldiers to follow his *Example*, in all Events. He was *moderate*, *juft*, and *courteous* ; *favourable* to thofe afflicted ; and *generous* to thofe of Merit. He took Part of all Hardfhips with his Soldiers ; and underwent many Dangers for the Sake of *CHRIST*, to eftablifh the GOSPEL, which was then to come. He was fuch a Prophet, Prince, Poet and Mufician, as never will be forgotten ; whofe Writings, *Laws*, and facred *Songs* none can behold without Sorrow or Transport ; and will not only endure to the laft Age, but, if ftrictly practifed, will qualify us for the Kingdom of Heaven.

In fine, he was a Man after GOD in moft Actions, and they that were againft him were againft GOD : He bare the true Figure of *CHRIST* in all Things (who fprang from his Loins) and foretold of his *Life*, *Death*, and *Refurrection*, above 1000 Years before it came to pafs : By whom all may have eternal Life, &c. &c. &c.

It is faid that DAVID left more *Riches* behind him, than all other Kings of any Nation whatfoever ; and that his Son *Solomon* who fucceeded him, buried him royally, with great *Riches* and Solemnity in *Jerufalem*, in a magnificent *Tomb* ; out of which 3000 Talents, or 16,425,000 l. if Gold ; if Silver, 1,026,500 l. was taken out by *Hircanus*, the High-Priest, 300 Years after, to give to *Antiochus*, to deliver the Siege of that City ; and that DAVID's Monument might not be destroyed *.

I fhall conclude this *facred History* with the laft *Benediction* of Holy DAVID from *Pfalms* lxxii, typically fpeaking of GOD himfelf, in the Name of his Son *Solomon*, and of *CHRIST*'s everlafting Kingdom : *And *Blessed be the Name of His Majesty for ever ; and may all the Earth be filled with His Glory.* Amen. Amen.

*In fine let all from Sin and Malice fly,
And learn of DAVID how to live and die.*

(* Vide *Hebio & Rufinus*, and *Josepb. Ant. Lib. vii.*)

A New, and Select NUMBER of
PSALMS, MEDITATIONAL HYMNS,
AND
SPIRITUAL SONGS, &c.

Set to MUSIC in
Two, Three, and Four Musical PARTS, in Score;
FOR THE
USE of PARISH-CHURCHES, &c. and other Occasions.

By WILLIAM TANS'UR, Senior, *Psalmodist.*
(*By Way of Supplement to his Royal Melody.*)

*Praise ye the LORD with Psalms and Hymns,—With Voice and chearful Heart:
For He's the Giver of all Things,—And doth all Things impart.
And, when oppress'd, His Aid implore,—That He may Succour send:
Who bath for all His Saints in Store—Such Joys as never end.* W. T.

(Vide James i. 27.—v. 13.—Rev. iv. 11.)

*Sing to GOD's Praise, with lofty Hymns,—His wond'rous Works rehearse:
Make them the Theme of your Discourse,—And Subject of your Verse.* (Psal. cv. 2.)

SOLILOQUIES.

A Meditational SOLILOQUY, when going to join in Psalmody. W. T.

LORD! give me DAVID's well-tun'd Heart,
For Voice alone is vain:
Then shall I rightly bear a Part,
And not Thy WORD prophane.

A Meditational SOLILOQUY, when leaving Psalmody. W. T.

GREAT GOD! Who gav'st to all Things Birth,
To THEE all Praise be giv'n:
Let me adore THY NAME on Earth,
And sing THY Praise in HEAV'N.

✎ For your INSTRUCTIONS to the Art of MUSIC, I refer you to my New
Royal Melody; or to my New Musical GRAMMAR and DICTIONARY:
Both of which are correctly printed in Score in Octavo, with a new Fron-
tispiece, &c.

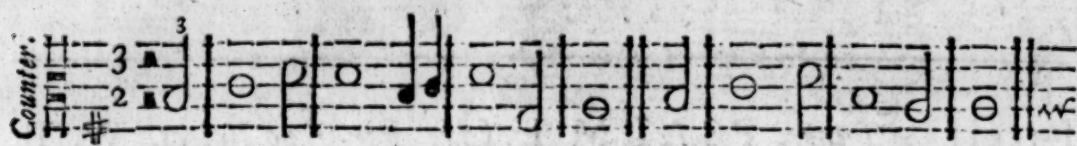
PSALM-

PSALM-TUNES, HYMNS, &c.

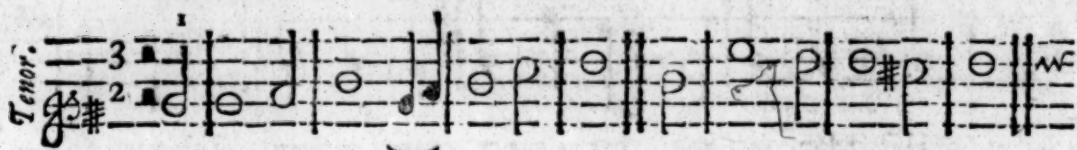
PRECEPTS *Tune*. PSALM I, &c. For Two Voices. W. T.THE Man is *blest* that ne-ver goes a-stray, By false *Ad—*—*vice*, nor stands in Sinners Way: Nor fits in—*fect*—ed by suchscorn—ful *Pride*, Whom GOD condemns, and Pi—e—ty derides.

Their *Guilt* shall not the horrid DAY endure,
 Nor yet approach th' *Assemblies* of the *Pure*:
 For GOD approves the Ways the *Righteous* tread,
 :ll: But sinful Paths to sure Destruction lead. :ll:

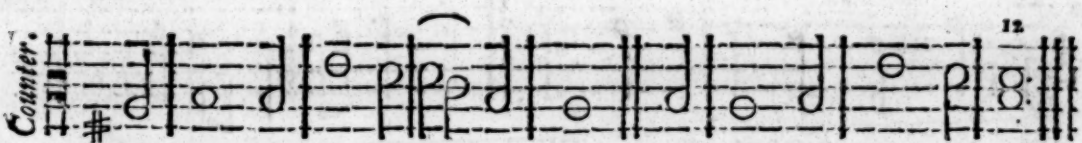
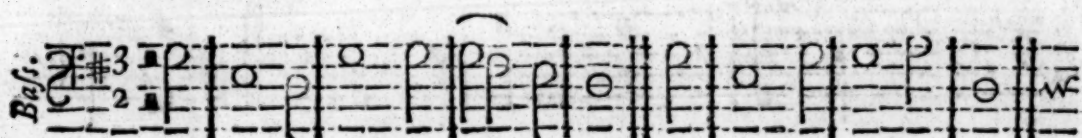
To PSALM IV. For Three Voices. W. T.



6. OF-fer to God the Sa-cri-fice — Of Righteousness and Praise :



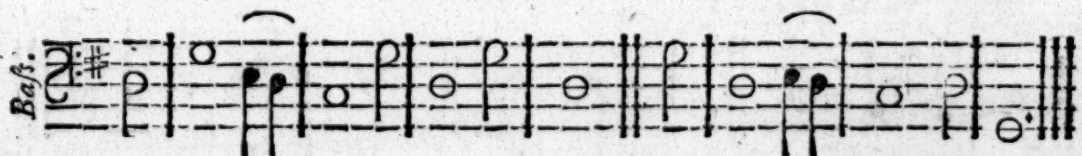
6. OF-fer to God the Sa-cri-fice — Of Righteousness and Praise :



And look that in the liv-ing LORD—You put your Trust al-ways.



And look that in the liv-ing LORD—You put your Trust al-ways.



7.

The greater Sort crave worldly Goods,—And Riches do embrace :
But, LORD, grant us Thy Countenance,—Thy Favour, and Thy Grace.

8.

For Thou thereby shalt make my Heart—More joyful and more glad
Than they who of their Corn and Wine—Full great Increase have had.

9.

In Peace, therefore, lie down will I,—And take my Rest and Sleep :
For Thou, O LORD, dost only me—Preserve and safely keep.

An

*An HYMN for CHRISTMAS-DAY.**(Luke II. from Verse 8. to Verse 14.)*

1.

AS watchful *Shepherds*, in the Night,
 They by their *Flocks* did stand:
 An **ANGEL** came, in heav'nly Light,
 And **GLORY** deck'd the Land.

2.

Fear not, *said He*, glad *News* I bring
 To sinful Men forlorn:
 Lo, **CHRIST** the **LORD**, the promis'd **KING**,
 This *Day* for you is born.

3.

To **DAVID**'s City go with Speed,
 And there you'll surely find
 The *Woman*'s antient promis'd *Seed*,
 The **SAVIOUR** of Mankind.

4.

Let this be unto ye a *Sign*;
 Ye Him shall find array'd
 In *swathing Clothes*, A **BABE DIVINE**!
 And in a *Manger* laid.

5.

Then next appear'd a shining *Throng*
 Of **ANGELS** in Array;
 All joining in this heav'nly **SONG**,
 To usher in the *Day*:

6.

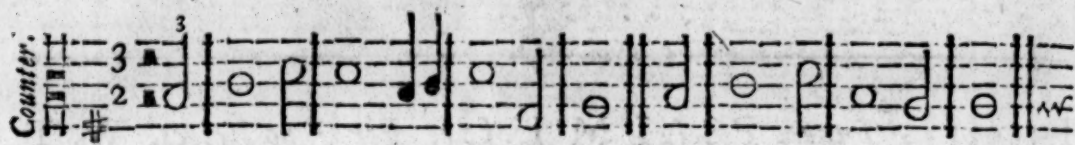
"**GLORY** to **GOD**, th' eternal **KING**,
 " And heav'nly Peace on *Earth*:
 " Good-Will to Men, with Joy, we bring,
 " At the great **SAVIOUR**'s Birth."

7.

Now, let all Men, with Pleasure, join
 The sweet celestial *Choir*:
 And this bright *Scene* of **LOVE divine**,
 With thankful Hearts admire.

H A L L E L U J A H.

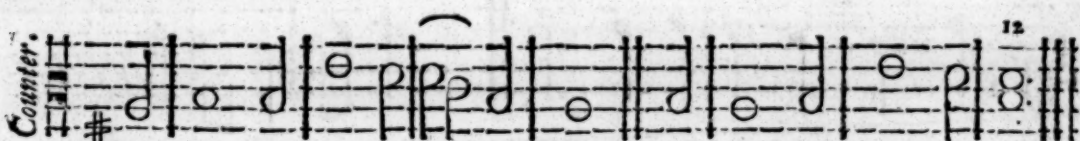
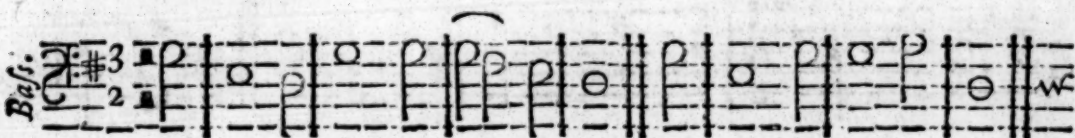
To PSALM IV. For Three Voices. W. T.



6. O F-fer to GOD the Sa-cri-fice—Of Righteousness and Praise :



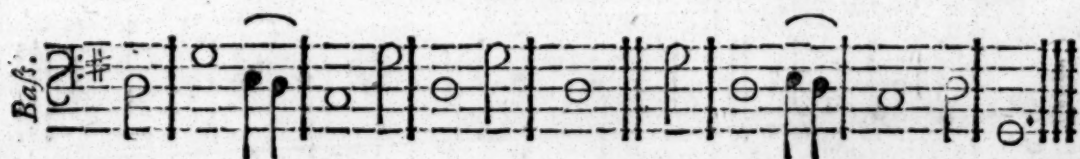
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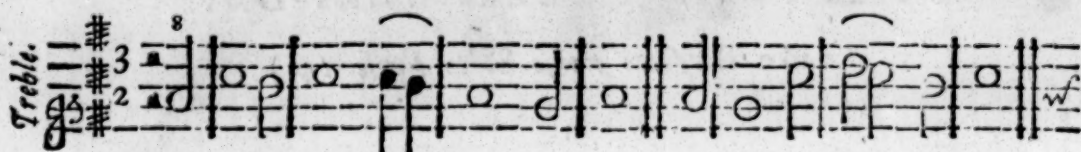
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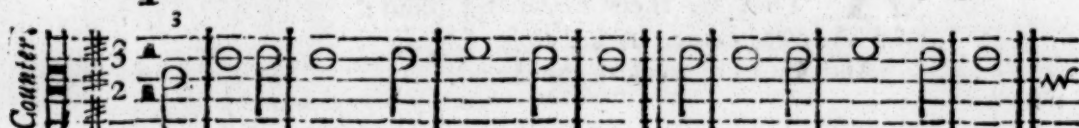
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 And this bright *Scene* of **LOVE divine**,
 With thankful Hearts admire.

H A L L E L U J A H.

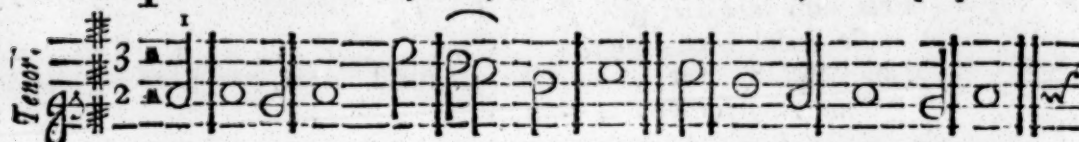
To PSALM IX, *New Version.* In Four Parts. W. T.



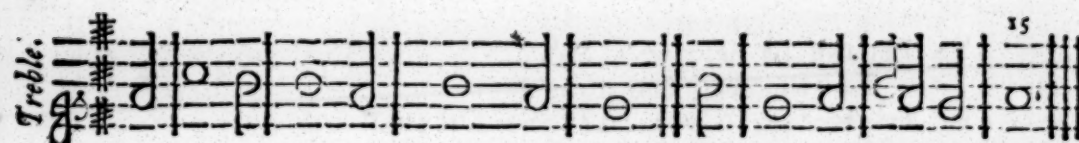
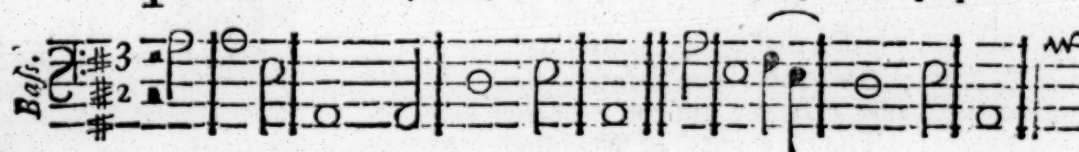
1. TO ce-le-brate Thy *Praise*, O LORD, I will my Heart prepare :



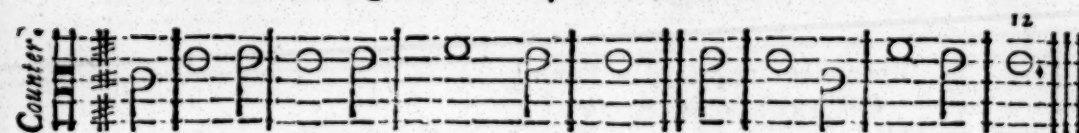
1. TO ce-le-brate Thy *Praise*, O LORD, I will my Heart prepare :



1. TO ce-le-brate Thy *Praise*, O LORD, I will my Heart prepare :



To all the list'ning World Thy *Works*, And *Wonders* I'll de--clare.



To all the list'ning World Thy *Works*, And *Wonders* I'll de--clare.



To all the list'ning World Thy *Works*, And *Wonders* I'll de--clare.



- 2 The *Thoughts* of them shall to my Soul—Exalted *Pleasure* bring :
Whilst to Thy Name, O Thou most High!—Triumphant *Praise* I sing.
- 3 Thou mad'st my haughty *Foes* to turn—Their Backs, in shameful Flight :
Struck with Thy *Presence*, down they fell,—And perish'd at Thy Sight.
- 4 Against insulting *Foes* advanc'd,—Thou didst my *Cause* maintain :
My *Right* asserting from Thy *Throne*,—Where *Truth* and *Justice* reign.

— To Father, Son, &c. —

An

An HYMN on the Excellency of DIVINE WISDOM.

Prov. iii, iv, vi, vii, viii, &c. By W. TANS'UR.

- 1 **H**OW blest is he that WISDOM finds,
And KNOWLEDGE doth behold!
Such Merchandise is more esteem'd
Than Pearls and precious Gold.
- 2 In her Right-Hand is Length of Days,
Her Left doth Honour sway:
Her Paths abound in Plenteousness,
And Peace is all her Way.
- 3 She's like a Tree of Life, to all
That do on her depend:
And ev'ry one that her retains,
Hath sure a faithful Friend.
- 4 By WISDOM GOD hath made the Earth,
As mortal Men may see:
With UNDERSTANDING form'd the Heav'ns,
His Dwelling-place to be.
- 5 By Knowledge, he hath made the Sea,
O vast CREATOR'S Skill!
Likewise the Clouds to bring forth Rain,
And on the Earth distil.
- 6 My SON, let WISDOM ne'er depart,
On JUDGMENT lay fast hold:
They'll be as GRACE unto thy Neck,
And LIFE unto thy Soul.
- 7 Then shalt thou walk in Paths most safe,
And fearless take thy Sleep:
Thy Feet from Stumbles shall be free,
GOD will thee GUARD and keep.
- 8 Thou shalt not fear, when GOD shall bring
On wicked Men great Woe:
Thy Confidence in GOD shall keep
Thee safe from ev'ry Foe.
- 9 WISDOM will surely thee promote
To Honour and Renown:
Embrace her, and she'll be thy Aid,
And thee with GLORY crown.
- 10 For, WISDOM Rubies doth surpass,
And all that's Excellent:
She dwells with PRUDENCE, also doth
All curious Things invent.
- 11 If after KNOWLEDGE thou wilt try,
As if for finest Gold:
Likewise for UNDERSTANDING too,
Thou both shalt then behold.
- 12 My Son, thy Father's Counsel take,
Thy Mother's Law embrace:
And bind most firmly to thy Heart,
All Ornaments of Grace.
- 13 Keep firm thy Heart with Diligence,
From all bad Counsel fly:
Walk in the Paths of Righteousness,
And thou shalt never die.

A FUNERAL HYMN. W. T.

1.

John xi. 25. **T**HE Resurrection, and the Life,
I am, faith CHRIST, most high:
And whoso'er believes aright
vi. 40. In Me, shall never die.

2.

And, whoso'er doth truly live
And doth depend on Me:
John viii. 32. Shall never die, if he believe,
Nor second Death e'er see,

3.

I know that my REDEEMER lives,
And, at the latter Day,
Job ix. 25. On Earth shall stand, and Judgment give,
To whom All must obey.

4.

And though the Worms my Skin destroy,
A Seed shall still remain:
Job xix. 29. My Flesh shall see the LORD with Joy,
And never die again.

5.

And I, myself,—(Oh joyful Sight!)
Job xix. 27. The very same shall be:
And with these Eyes, with Lustre bright,
My dear REDEEMER see.

6.

1 Cor. xv. 55. Death! where is now thy deadly Sting?
CHRIST shall the Conquest give:
Psalm. xvi. 11. His Saints in Heav'n shall ever sing,
And with Him ever live.

DOXOLOGY.

To Father, Son, and Holy Ghost,
The undivided Three:
The One, sole Giver of all Life,
GLORY for ever be,

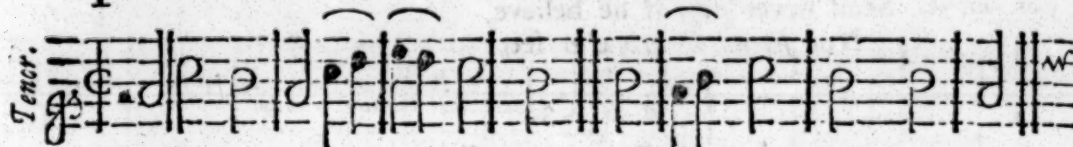
To PSALM XVI, *New Version*. In Four Parts. W. T.



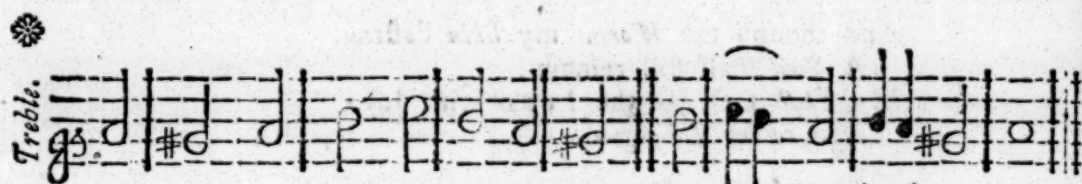
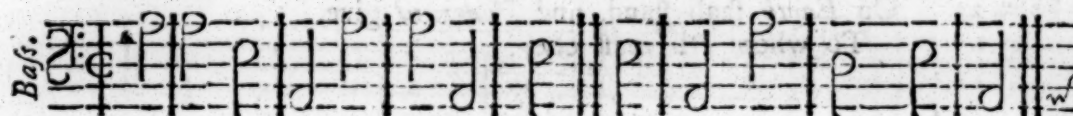
1. **P**rotect me from my cru--el *Foes*,--And shield me, **LORD**, from *Harm*:



1. **P**rotect me from my cru--el *Foes*,--And shield me, **LORD**, from *Harm*:



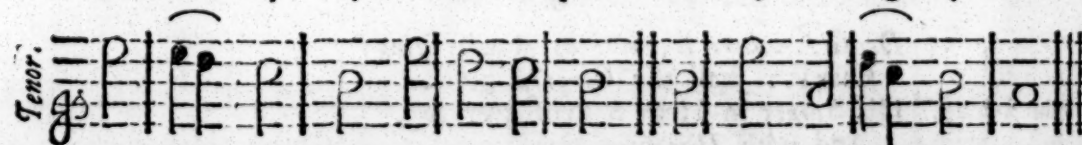
1. **P**rotect me from my cru--el *Foes*,--And shield me, **LORD**, from *Harm*:



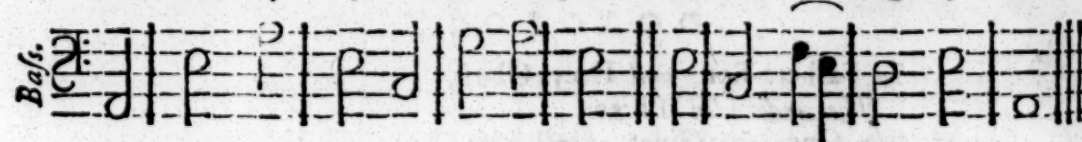
Be--cause my *Trust* I still re--pose—On *Thy* Al-migh--ty Arm.



Be--cause my *Trust* I still re--pose—On *Thy* Al-migh--ty Arm.



Be--cause my *Trust* I still re--pose—On *Thy* Al-migh--ty Arm.



- 2 My Soul all *Help* but *Thine* doth flight,—All Gods but *Thee* disown:
Yet can no *Deeds* of mine requite—The *Goodness* Thou hast shown.
3 But those that strictly *virtuous* are,—And love the Thing that's *right*.
To favour always, and prefer,—Shall be my chief *Delight*.

D O X O L O G Y.

To Father, Son, and Holy Ghost, the undivided Three:
The One, sole Giver of all Life, Glory for ever be.

A MEDITATIONAL HYMN on DEATH.

HARK! from the *Tomb's* a doleful Sound,
My Ears, attend the Cry:
"Ye living Men, come view the Ground,
"Where ye must shortly lie.

"Princes, this *Cloy* must be your Beds,
"In Spight of all your *Pow'rs*:
"The *Tall*, the *Wise*, and *rev'rend* Heads
"Must lie as low as ours."

Great God! is this our certain *Doom*!
And are we still secure?
Still walking downwards to our *Tomb*,
And yet *prepare* no more?

Grant us the *Pow'rs* of quick'ning *Grace*,
To fit our Souls to fly
(Whene'er we drop our dying *Flesh*)
To THEE, above the Sky.—*Amen*.

A FUNERAL HYMN: From the 39th PSALM.

LORD, make me understand mine *End*,
And Day's uncertain *Date*:
That I may fully apprehend
The Frailty of my *State*.

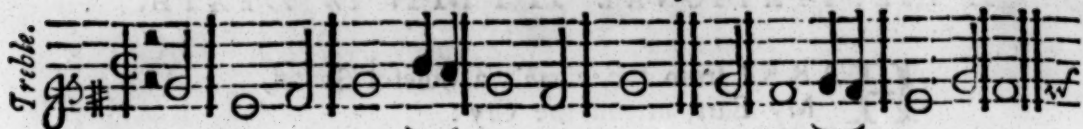
Our Days, alas! are but a *Span*,
LORD, when compar'd to Thee:
The best Estate of ev'ry Man
Is only *Vanity*.

Prepare, O LORD, our Souls for *Death*,
And to our Cry give Ear:
For we are *Pilgrims* here on Earth,
As all our Fathers were.

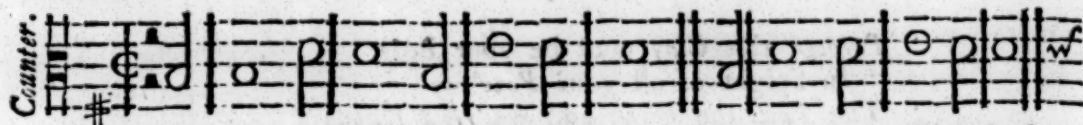
O spare us, LORD, our *Torments* Ease,
Our failing *Faith* restore:
Lest *Death*, in Sin, should on us seize,
And *We* shall be no more.

— To Father, Son, &c. —

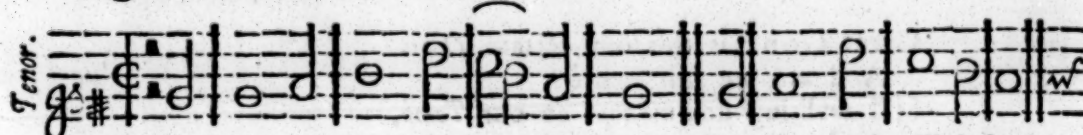
To PSALM XX, *New Version.* In Four Parts. W. T.
For VICTORY in Time of WAR.



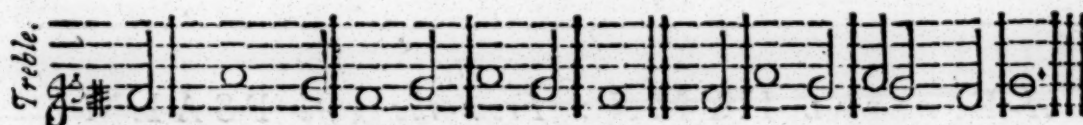
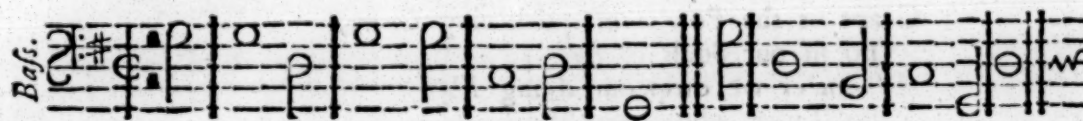
6. OUR *Hopes* are fix'd, that now the LORD—Our *Sov'reign* will defend :



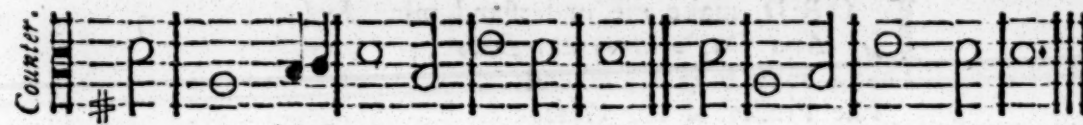
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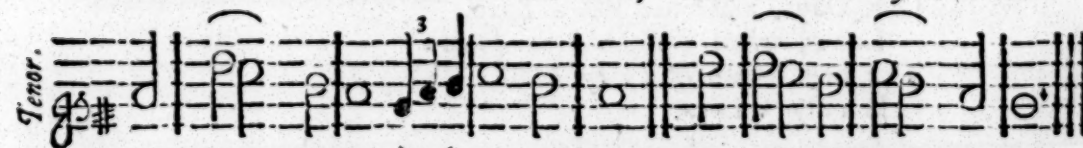
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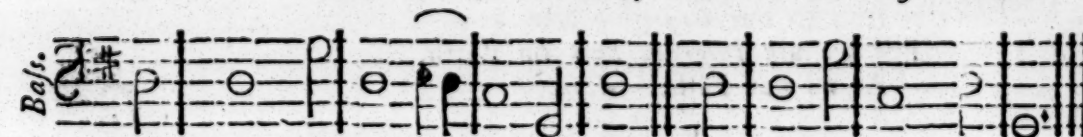
From Heav'n re-sist-less *Aid* af-ford,—And to his *Pray'rs* at-tend.



From Heav'n re-sist-less *Aid* af-ford,—And to his *Pray'rs* at-tend.



From Heav'n re-sist-less *Aid* af-ford,—And to his *Pray'rs* at-tend.



- 7 Some trust in *Steeds* for *War* design'd,—On *Chariots* some rely :
Against them all we'll call to Mind—The *Pow'r* of God most high.
8 But from their *Steeds* and *Chariots* thrown,—Behold them thro' the Plain,
Disorder'd, broke, and trampled down,—Whilst our firm *Troops* remain.
9 Still *save* us, LORD, and still proceed—Our rightful *Cause* to bless :
Hear, KING of Heav'n, in Times of Need,—The *Pray'rs* that we address.

(DOXOLOGY, or HALLELUJAH.)

An

An HYMN for EASTER-DAY.

1.

1 Cor. i. 7.

SINCE CHRIST, our *Passover*, is slain
 A *Sacrifice* for all:
 Let all, with thankful Hearts, agree
 To keep the *Festival*.

2.

Not with the *Leaven*, as of Old,
 Of *Sin* and *Malice* fed:
 But, with unfeign'd *Sincerity*,
 And *Truth's* unleaven'd Bread.

3.

Rom. vi. 9.

CHRIST being rais'd by Pow'r *divine*,
 And rescu'd from the *Grave*:
 Shall die no more, *Death* shall on Him
 No more *Dominion* have.

4.

Ver. 10.

For that He dy'd, 'twas for our Sins
 He once vouchsaf'd to die:
 But that He *lives*, He lives to God,
 For all *Eternity*.

5.

Ver. 11.

So count yourselves as dead to *Sin*,
 But *graciously* restor'd:
 And made, henceforth, *alive* to God,
 Through JESUS CHRIST our LORD

DOXOLOGY.

O Holy, Holy, Holy LORD,
 All Things declare Thy Fame:
 Let all, in Trinity, accord,
 To praise Thy mighty Name.

To PSALM XXV. Composed in *Three Parts*. W. T.

Counter.

1. **L**ift my Heart to Thee,—My GOD and *Guide* most just:

Tenor.

1. **L**ift my Heart to Thee,—My GOD and *Guide* most just :

Bass.



Counter: 

O suf-fer me to take no Shame,—For in Thee do I trust.

[illegible]

O suf--fer me to take no Shame,—For in Thee do I trust.

Bass.

Handwritten musical notation for Bass. The staff is in 2/4 time with a key signature of one sharp (F#). The melody consists of: two eighth notes (F2, G2), a quarter note (A2), a quarter note (B2), a quarter note (C3), a quarter note (D3), a quarter note (E3), a quarter note (F3), a quarter note (G3), a quarter note (A3), a quarter note (B3), a quarter note (C4), a quarter note (D4), a quarter note (E4), a quarter note (F#4), and a quarter note (G4). There are some additional markings above the staff, including a '2' and a '3'.

2.

Let not my Foes rejoice,—Nor make a Scorn of me :
Nor let them e'er be overthrown—As put their Trust in Thee.

3.

Let Shame all them befall—As harm Men wrongfully :
And Thy just *Paths*, and Thy right *Ways*—Unto me, LORD, descry.

4.

Direct me in Thy *Truth*,—And teach me, I Thee pray :
For Thou'rt my *Sav'our*, and my GOD,—On Thee I wait alway.

PSALM

PSALM XXV, *New Version.**For a PUBLIC FAST in Time of WAR.*

1.

TO GOD, in whom I trust,
 I lift my *Heart* and *Voice* :
 O! let me not be put to Shame,
 Nor let my *Foes* rejoice.

2.

Those who on Thee rely,
 Let no *Disgrace* attend :
 Be that the shameful Lot of such
 As wilfully offend.

3.

To me Thy *Truth* impart,
 And lead me in Thy Way :
 For Thou art He that brings me *Help*,
 On Thee I wait alway.

4.

Thy *Mercies*, and Thy *Love*,
 O LORD, recal to Mind :
 And them, O LORD, continue still,
 As Thou art ever kind.

5.

Consider, LORD, my *Foes*,
 How vast their *Numbers* grow :
 What lawless *Force* and *Rage* they use,
 And boundless *Hatred* show.

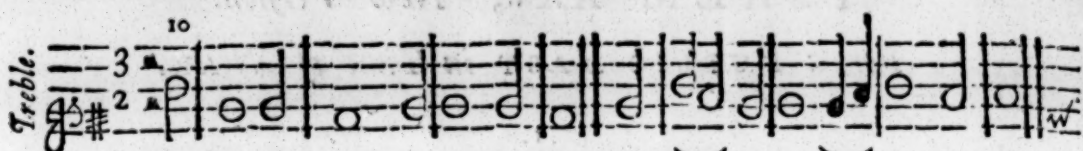
6.

Protect, and set my Soul
 From all their *Malice* free :
 Nor let them e'er be overcome,
 As put their Trust in Thee.

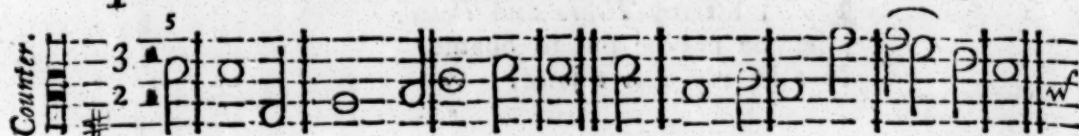
DOXOLOGY.

To GOD, the Father, Son,
 Be Praise in *Persons* Three :
 As in *Beginning*, was, is now,
 And shall for ever be.

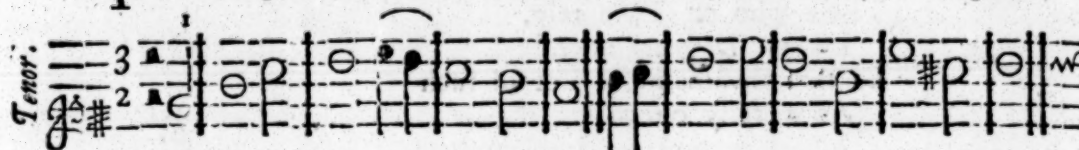
To PSALM LVII, *New Version*. In Four Parts. W. T.



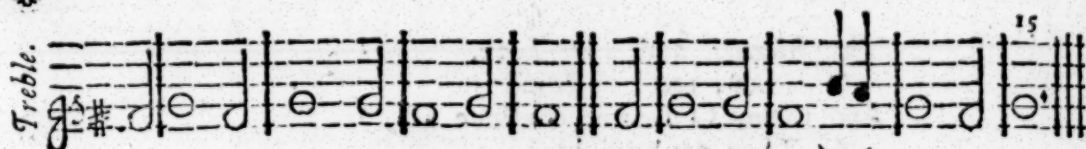
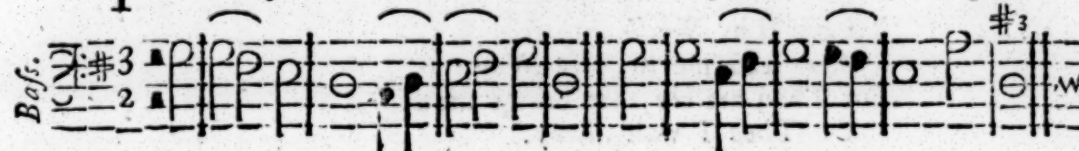
1. THY Mercy, LORD, to me extend,—On Thy Protec-tion I depend:



1. THY Mercy, LORD, to me extend,—On Thy Protec-tion I depend:



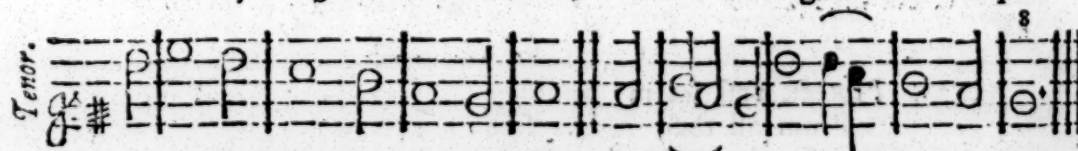
1. THY Mercy, LORD, to me extend,—On Thy Protec-tion I depend:



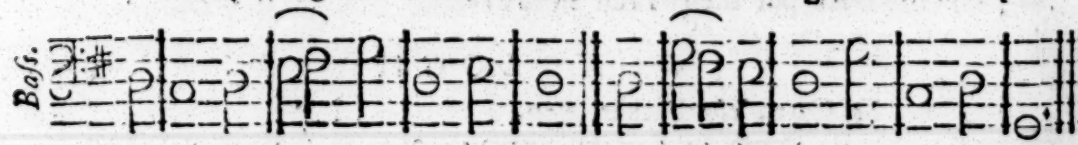
I to thy *Wings* for Shelter haste,—Till this out-rageous Storm is past.



I to thy *Wings* for Shelter haste,—Till this out-rageous Storm is past.



I to thy *Wings* for Shelter haste,—Till this out-rageous Storm is past.



- 2 To Thy Tribunal, LORD, I fly,—Thou sov'reign Judge, and GOD most High:
Who *Words* hast for me begun,—And wilt not leave thy *Work* undone.
- 3 From Heav'n protect me with Thy Arm,—And shame all those as seek my Harm:
To my Relief Thy Mercy send—And Truth, on which my Hopes depend.
- 4 Be thou, O GOD, exalted High,—And, as Thy Glory fills the Sky:
So let it be on Earth display'd,—Till thou art here, as there, obey'd.

An HYMN

*An HYMN, from the 103d PSALM.**On RECOVERY from SICKNESS.*

1.

Psal. xxx. 1. **M**Y GOD, since Thou hast rais'd me up,
Thee I'll extol, with thankful Voice:
Who hast secur'd me from those Harms,
That would have made my Foes rejoice.

2.

Ver. 2. With Troubles worn, and Pains oppress'd,
To Thee I cry'd, and Thou didst save:
Thou didst support my sinking Hopes,
And Life didst rescue from the Grave.

3.

Ver. 4. Wherefore rejoice, ye Saints of His,
Proclaim the Praises of the LORD:
Let's call His Goodness all to Mind,
And His *Fidelity* record.

4.

Ver. 5. His Anger is but short, His Love,
Which is our Life, doth longer stay
Grief may continue for a Night,
But Comfort rises with the Day.

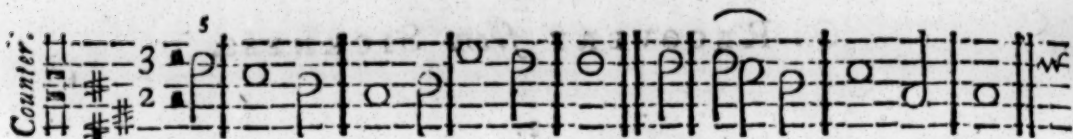
5.

Ver. 11, 12. My Glory shall proclaim GOD's Praise,
And what I vow'd, I now will give:
And strive that in my grateful Verse,
Thy Fame eternally may live.

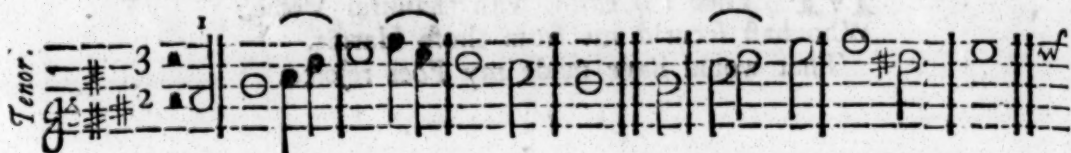
DOXOLOGY.

To Father, Son, and Holy Ghost,
The blest, and undivided Three:
The One, sole Giver of all Life,
GLORY, and Praise for ever be.

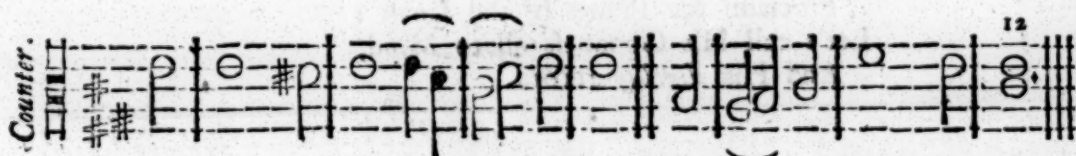
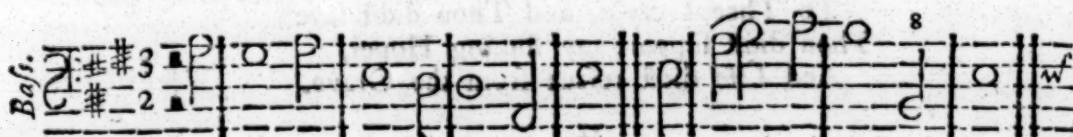
To PSALM LXIII. For Three Voices. W. T.



4. LORD, as Thy *Mercies* far surmount—This Life, and wretched Days:



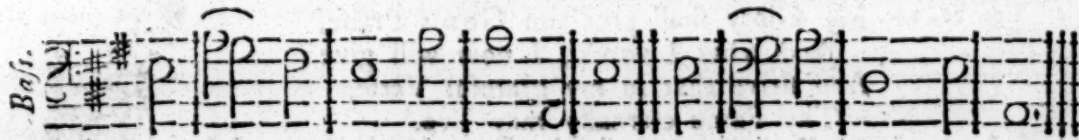
4. LORD, as Thy *Mercies* far surmount—This Life, and wretched Days:



My Heart, and Voice, shall give to Thee—Due Honour, Thanks, and Praise.



My Heart, and Voice, shall give to Thee—Due Honour, Thanks, and Praise.



5.

Ev'n whilst I live, I will not fail—To *worship* Thee alway:
And in Thy Name will I lift up—My Hands when I do pray.

6.

My Soul is, as with Marrow, fill'd,—Which is both fat and sweet:
Therefore, my Voice shall sing such Songs—As are for Thee most meet.

7.

When on my Bed, I think on Thee,—And in the silent Night:
And under Covert of Thy Wings—Rejoice with great Delight.

An HYMN for CHRISTMAS-DAY. W. TANS'UR.

Luke ii. 10. **W**HAT joyful *News* did *Angels* bring
On this most blessed Morn?
Glad *Tidings* of a *New-born KING*,
That *JESUS CHRIST* was born!

John iv. 20. Who did our Nature on *Him* take,
And did *Himself* debase,
Col. i. 20. Our *Peace* with *God* alone to make,
And save all *Human Race*.

Pfal. cxviii. A mighty *Work* the *LORD* hath wrought,
That we a *SAV'OUR* find,
Rom. xi. 11. To *save* our *Souls*; who now hath brought
SALVATION to *Mankind*.

1 Sam. ii. 1. Now let us *sing*, *love*, and *admire*?
With *Notes* above the *Sky*:
Luke ii. 14. And join with *Heav'n's* celestial *Choir*,
" *GLORY* to *GOD* on *high*!"

Sing *Hallelujah* to the *LORD*,
To *CHRIST* be *Glory* fill:
Ver. 14. *Peace* to *Earth* may *Heav'n* afford,
And unto *Men* *Good-Will*. — *AMEN*.

An HYMN for the HOLY COMMUNION.

Rev. xix. 5. **A**LL ye who faithful *Servants* are
Of our Almighty *KING*:
Both *High* and *Low*, both *Small* and *Great*,
His *Praise* devoutly sing.

Let us *rejoice*, and render *Thanks*
Ver. 7. To *His* most holy *Name*:
Rejoice, *rejoice*, for now is come
The *Marriage* of the *LAMB*!

His *Bride* *Herself* has ready made,
Ver. 8. How pure and white *Her* *Dress*!
Which is *Her* *Saints* *Integrity*,
And spotless *Holiness*.

How, therefore, *blest* is ev'ry *One*
Ver. 9. Who to the *Marriage-Feast*
And *holy Supper* of the *LAMB*
Is call'd a welcome *Guest*!

— To *Father*, *Son*, &c. —

An

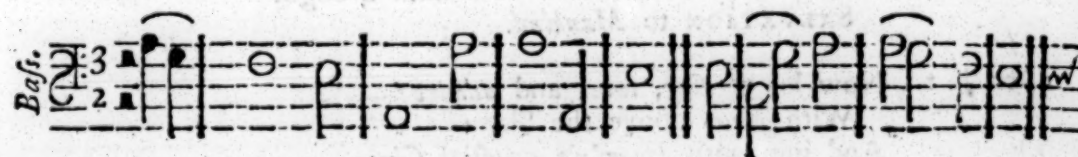
To PSALM LXXIII. For Three Voices. W. T.



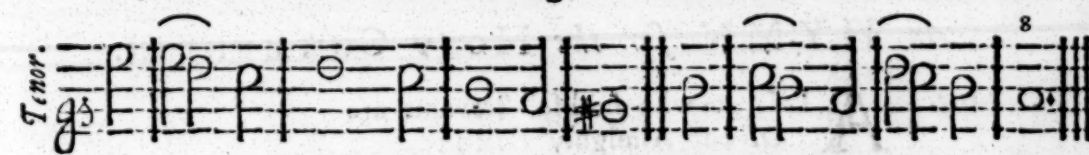
23. What Thing is there that I can wish,—But in the *Heav'ns* above?



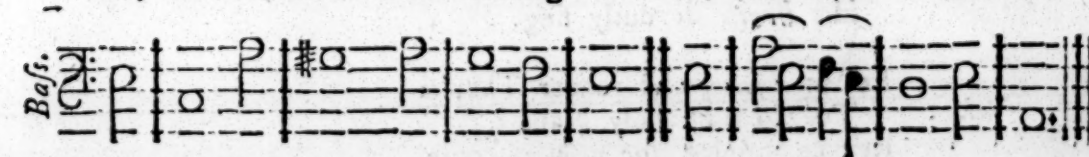
23. What Thing is there that I can wish,—But in the *Heav'ns* above?



For, on the *Earth* there nothing is—Like GOD that I can love.



For, on the *Earth* there nothing is—Like GOD that I can love.



24.

Tho' *Flesh* and *Spirit* both should fail,—The LORD will me restore:
For of my *Heart* He is my *Strength*,—And *Portion* evermore.

25.

But, lo all such as Him forsake,—He will destroy each one:
And those that trust in any Thing,—Except in GOD alone.

26.

Therefore I will draw near to GOD,—And ever with Him dwell:
In GOD alone I'll put my Trust,—And will His *Wonders* tell.

A Me-

A Meditational HYMN on GOD's Providence, &c.

1.

WHEN all Thy Mercies O my
GOD!
My rising Soul surveys;
Transported with the View, I'm lost
In Wonder, LOVE, and Praise.

2.

But, how can Words with equal Warmth
The Gratitude declare;
That flows within my ravish'd Heart,
Yet Thou canst read it there.

3.

Thy PROVIDENCE my Life sustain'd,
And all my Wants redress'd,
When in the silent Womb I lay,
And hung upon the Breast.

4.

To all my weak Complaints and Cries,
Thy Mercy lent an Ear:
Before my feeble Thoughts had learn'd
To form themselves in Pray'r.

5.

Unnumber'd Comforts, to my Soul,
Thy tender Care bestow'd;
Before my Infant Heart conceiv'd
From whom those Comforts flow'd.

6.

When in the slipp'ry Paths of Youth
With heedless Steps I ran,
Thy ARM (unseen) convey'd me safe
Until I was a Man.

7.

Thro' hidden Dangers, Toils, and Deaths,
It gently clear'd the Way:
And from the pleasing Snares of Vice,
More to be fear'd than they.

8.

When worn with Sickness, oft Thou
hast
With Health renew'd my Face:
And when, in Sins, and Sorrows, sunk
Reviv'dst my Soul with GRACE.

9.

Thy bounteous Hand with worldly Blij
Hath made my Cup run o'er:
And, as a kind, and faithful, Friend,
Hath doubled all my Store.

10.

Ten Thousand Thousand precious Gifts
My daily Thanks employ:
And, for the least, a thankful Heart
Should taste Thy Gifts, with Joy.

11.

Thro' ev'ry Period of my Life
Thy Goodness I'll pursue;
And, after Death, in distant Worlds,
The glorious Theme renew.

12.

When Nature fails, and Day and Night
Divide Thy WORKS no more:
My ever-grateful Heart, O LORD,
Thy Mercy shall adore.

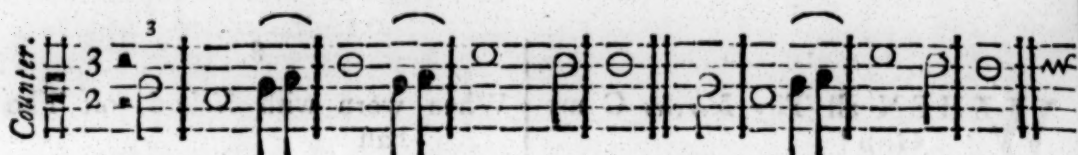
13.

Thro' all Eternity to Thee
A joyful SONG I'll raise:
But, ah!—Eternity's too short,
To utter all Thy PRAISE.—

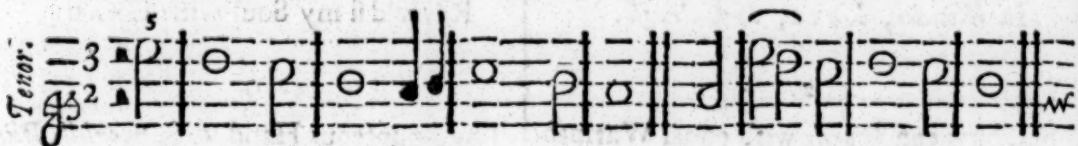
DOXOLOGY.

To Father, Son, and Holy Ghost,
The undivided Three:
The one, sole Giver of all Life,
GLORY for ever be.

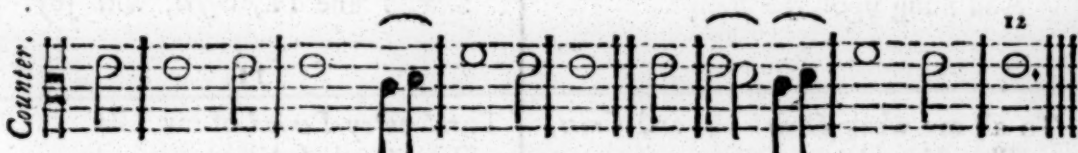
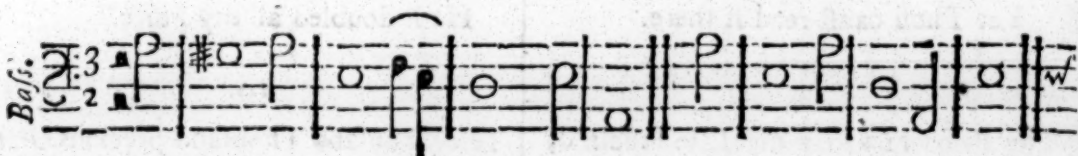
To PSALM LXXXVI, *New Version.* For Three Voices. W. T.



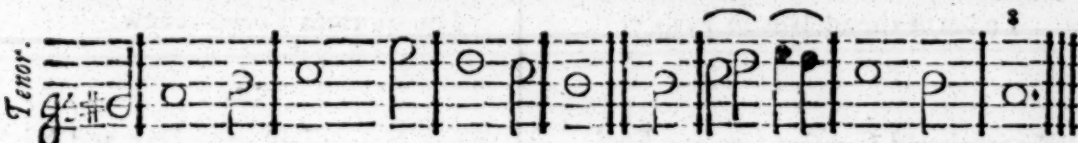
1. TO my Complaint, O LORD, my GOD,—Thy gracious Ear in-cline :



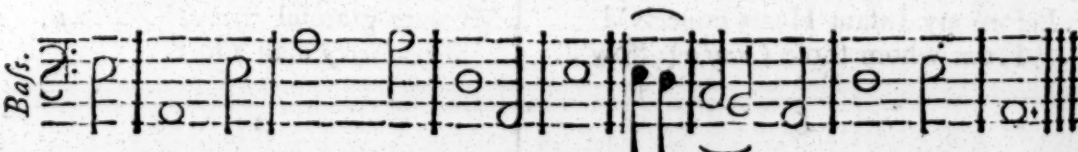
1. TO my Complaint, O LORD, my GOD,—Thy gracious Ear in-cline :



Hear me, dis-tress'd, and de-sti-tute—Of all Re-lief but Thine.



Hear me, dis-tress'd, and de-sti-tute—Of all Re-lief but Thine.



New Version.

2.

Do Thou, O GOD, preserve my Soul,—That does Thy Name adore :
Thy Servant keep, and him, whose Trust—Lies on Thee evermore.

3.

To me, who daily Thee invoke,—Thy Mercy, LORD, extend :
Refresh Thy Servant's Soul, whose Hopes—On Thee alone depend.

4.

Thou, LORD, art good, not only good,—But prompt to pardon too :
And sheweth Mercy to all those—As for Thy Mercy sue.

A Me-

A Meditational HYMN, on a Future State.

1.

MY Soul, come meditate the Day,
And think how near it stands;
When thou must leave this *House* of Clay,
And fly to unknown Lands.

2.

And ye, mine Eyes, look down and view
The hollow gaping *Tomb*:
This gloomy *Prison* waits for you,
Whene'er the *Summons* come.

3.

O, could we go with those that die,
And lie there in their Stead:
How would our Spirits learn to fly!
And converse with the *Dead*!

7.

Then should we see the *Saints* above,
In all their glorious Forms:
And wonder why our Souls should love
To dwell below with Worms.

5.

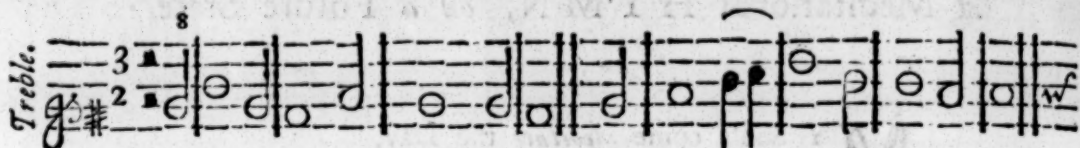
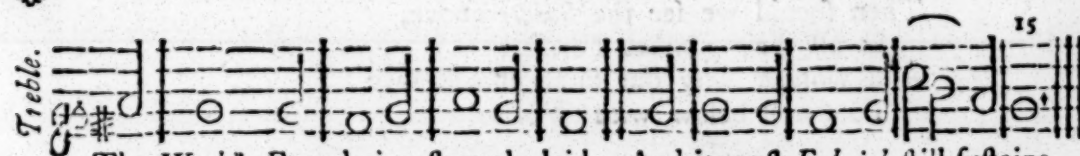
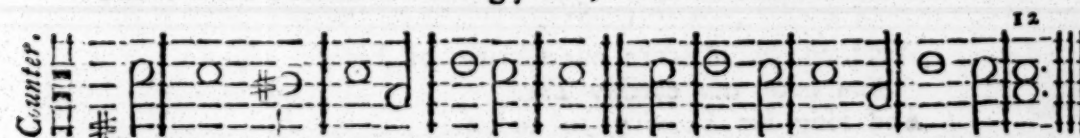
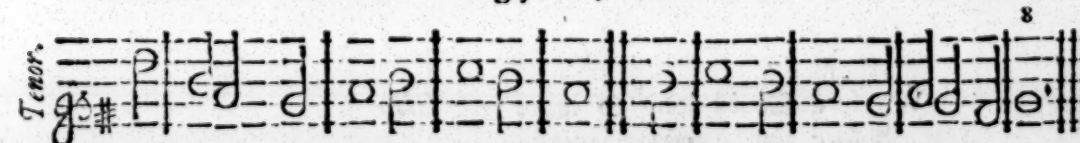
We then should scorn our Cloaths of *Flesh*,
And hate our earthly Load:
And long for *Evening*, to undress,
To rest, in *Heav'n*, with GOD.

6.

We sure should long to leave our *Clay*,
Before our *Summons* come:
And pray and wish our Souls away
To *CHRIST*'s eternal Home.

DOXOLOGY.

To Father, Son, and Holy Ghost,
The undivided Three:
The One, sole Giver of all Life,
GLORY for ever be.

To PSALM XCIII, *New Version.* In Four Parts. W. T.1. With *Glory* clad, with *Strength* array'd,--The *LORD*, that o'er all *Nature* reigns :1. With *Glory* clad, with *Strength* array'd,--The *LORD*, that o'er all *Nature* reigns :1. With *Glory* clad, with *Strength* array'd,--The *LORD*, that o'er all *Nature* reigns :The *World's* Foundation strongly laid, -- And its vast *Fabrick* still sustains.The *World's* Foundation strongly laid, -- And its vast *Fabrick* still sustains.The *World's* Foundation strongly laid, -- And its vast *Fabrick* still sustains.

- 2 How surely 'stablish'd is Thy *Throne* ! -- Which shall no Change of Period see :
 For Thou, O *LORD*, and Thou alone, -- Art *GOD* for all *Eternity*. [high :
 3 Tho' *Floods*, O *LORD*, lift up their Voice, -- And tofs the troubled *Waves* on
 Yet thou alone canst still their Noise, -- And make the raging *Sea* comply.
 4 Thy *Promise*. *LORD*, is ever sure, -- And they that in Thy *House* would dwell,
 That happy *Station* to secure, -- Must all in *Holiness* excel.

--To *Father*, *Son*, &c. --

An

An HYMN, on CHRIST's Command to His Disciples,
 &c. Or, His GOSPEL Ministers' Divine Commission.

1.

(CHRIST.)

Matt. x. 7.

GO forth, ye *Heralds*, in MY *Name*,
 Sweetly the *Gospel-Trumpet* sound:
 The glorious *Jubilee* proclaim,
 Wherever *human Race* is found.

2.

Verse 8.

Preach to a World of Sinners, blind,
 And shew them were their *Danger* lies:
 The *Broken-hearted* careful bind,
 And wipe all *Tears* from weeping Eyes.

3.

Verse 16.

Be *wise* as *Serpents* where you go,
 And *harmless* as the peaceful *Dove*:
 And let your whole *Deportment* show
 That ye 're *commission'd* from ABOVE.

4.

Verse 8.

And, as ye freely have *receiv'd*,
 Do ye to others freely *give*:
 Then shall your *DOCTRINE* be believ'd,
 And, by ye, many Sinners live.

5.

(MINISTERS.)

Dear MASTER! we'll Thy WORD *obey*,
 And be Thy *Messengers of Peace*:
 At Us shall Devils *flee away*,
 And tremble, where we shew Our Face.

6.

O, happy *Servants* of the LORD!
 Who thus their MASTER's *Will* obey:
 Immensely great is the *REWARD*
 That they'll enjoy another Day.

A M E N.

To

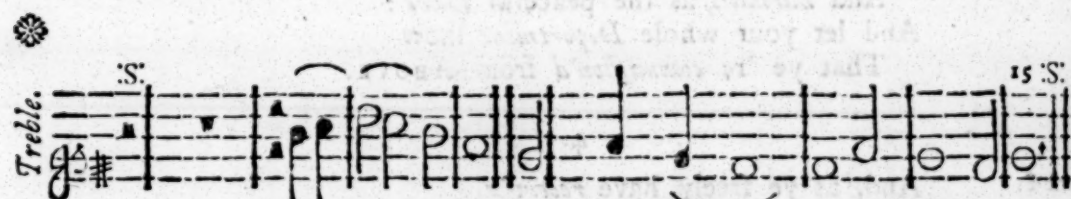
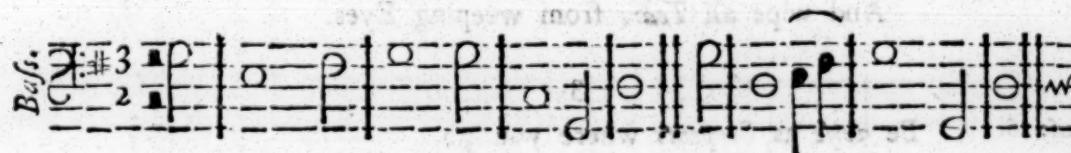
To PSALM XCIX. In Four Parts. W. T.



1. THE LORD doth reign, The Peo-ple rage full fore :



1. THE LORD doth reign, al—tho' at it—The Peo-ple rage full fore :



An HYMN for Easter-Day.

1.

1 Cor. xv. 20.

CHRIST from the *Dead* is *rais'd*, and made
The *First-Fruits* of the *Tomb*:
For, as by Man came *Sin*, by Man
Did *Resurrection* come.

2.

Verse 21.

For, as in *Adam*, all Mankind
Did *Guilt* and *Death* derive:
So, by the *Righteousness* of **CHRIST**
Shall all be made *Alive*.

3.

Colos. iii. 1.

If then ye *risen* are with **CHRIST**,
Seek only how to get
The Things that are Above, where **CHRIST**
At **GOD**'s Right-Hand is set.

—To *Father*, *Son*, &c.—

An HYMN for Trinity-Sunday. W. TANS'UR.

Pfalm li.

LORD, tune our Souls with one Accord,
To *praise* Thy Name above:
And fix our *Faith* in Thee, O **LORD**,
That nothing can it move.

Pfalm cxxv.

Increase our *Faith*, we Thee desire,
In Truth to worship *Thee*:
O *Holy Ghost*! our Souls inspire
With *Faith* of *Trinity*.

Jude 20.

O **LORD**, *convert* each wand'ring Soul,
To Thy most heav'nly *Light*:
And let Thy *GRACE* our Sins controul,
And guide our *Paths* aright.

Eph. ii. 5.

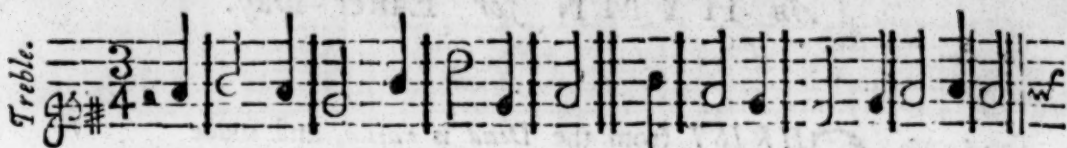
DOXOLOGY.

Now, to the blest'd eternal *Three*,
That bear *Record* above:
All highest *Praise* for ever be,
All *Glory*, *Thanks*, and *Love*.

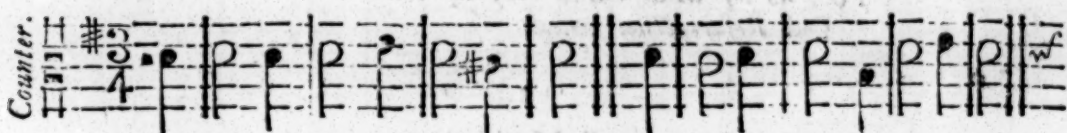
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To

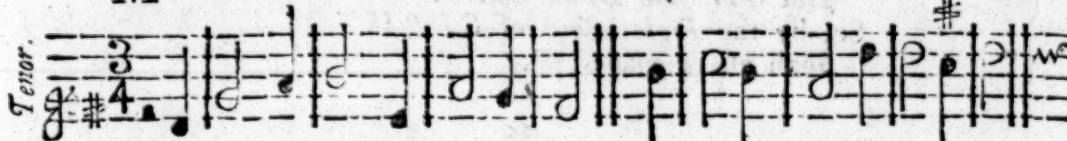
To PSALM CIII, *New Version.* In Four Parts. W. T.



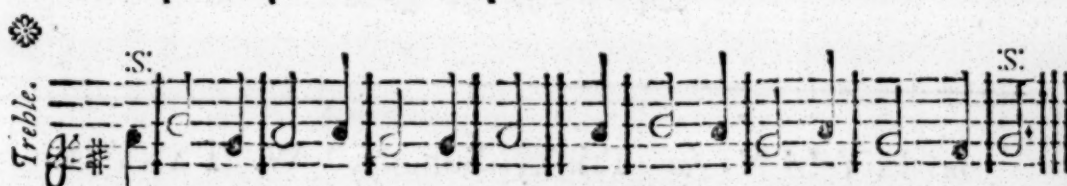
1. MY Soul, inspir'd with sacred Love,—God's holy Name for ever blefs :



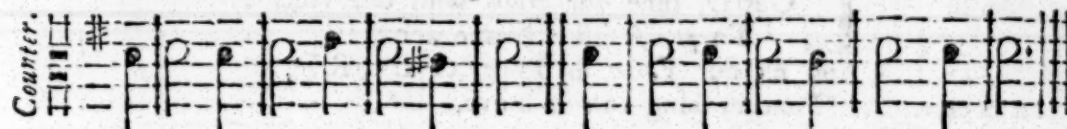
1. MY Soul, inspir'd with sacred Love,—God's holy Name for ever blefs :



1. MY Soul, inspir'd with sacred Love,—God's holy Name for ever blefs :



Of all His *Favours* mindful prove,—And still thy grateful *Thanks* express.



Of all His *Favours* mindful prove,—And still thy grateful *Thanks* express.



Of all His *Favours* mindful prove,—And still thy grateful *Thanks* express.



- 2 'Tis He that all thy *Sins* forgives,—And after *Sickness* makes thee sound :
- From Danger He thy *Life* retrieves,—By Him with Grace and *Mercy* crown'd.
- 3 He with good Things my Mouth supplies,—Thy Vigour, *Eagle*-like, renews :
- He, when the guiltless Suff'rer cries,—His Foes with just Revenge pursues.
- 4 God made, of Old, his righteous Ways—To *Moses*, and our Fathers, known :
- His *Works*, to his eternal *Praise*,—Were to the Sons of *Jacob* shown.

An HYMN, on CHRIST's glorious Person, &c.

1.

NOW to the LORD a noble Song!
 Awake my Soul, awake my Tongue:
Hosanna to His mighty Name,
 And all His boundless LOVE proclaim.

2.

See! where it shines in JESU's Face,
 The brightest Image of His Grace!
 GOD in the Person of His SON
 Has all His greatest Works out-done.

3.

The spacious Earth, and spreading Flood,
 Proclaim a wise and pow'rful GOD:
 And all His Glories from afar
 Sparkle in ev'ry rolling Star.

4.

But, in CHRIST's Looks GOD's Glory stands,
 The noblest Labour of His Hands:
 The pleasing Lustre of His Eyes
 Out-shines the Wonders of the Skies.

5.

GRACE! 'tis a sweet and charming Theme!
 Rejoice, my Thoughts, at JESU's Name:
 Ye Angels, dwell upon the Sound,
 Ye Heav'ns reflect it to the Ground.

6.

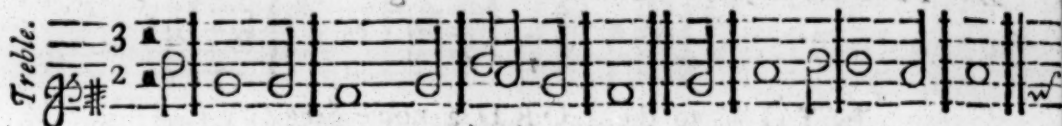
LORD, may we live to reach the Place,
 Where CHRIST unveils His glorious Face:
 And there His Beauty to behold,
 And sing His Name to Harps of Gold.

DOXOLOGY.

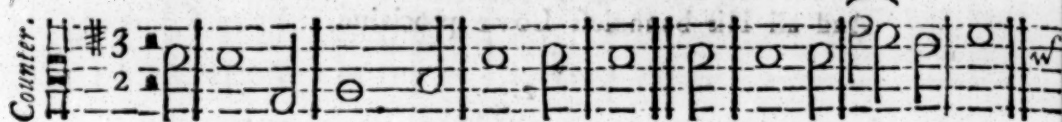
O Holy, Holy, Holy LORD,
 As Angels sing, with one Accord:
 So may we sing with CHRIST most High,
 And glory in GOD's Majesty.

AMEN.

To PSALM CV, *New Version*. In Four Parts. W. T.



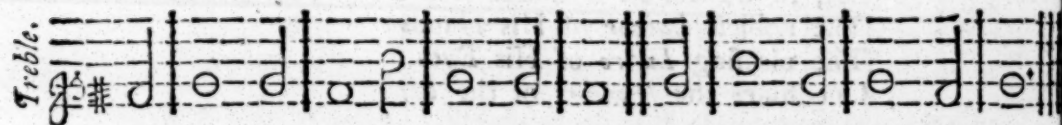
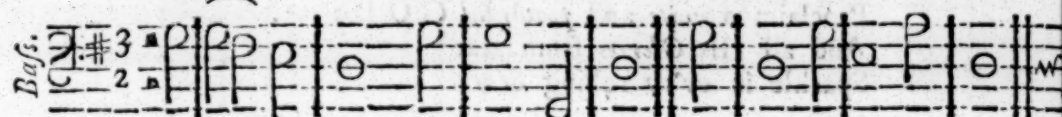
1. O Render *Thanks* and *blefs* the LORD,—Invoke His sacred Name:



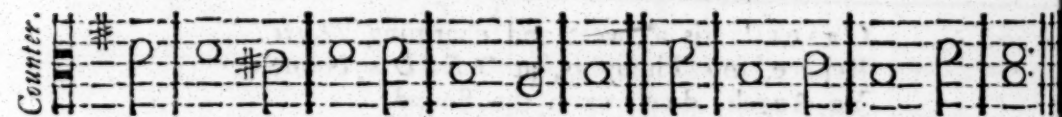
1. O Render *Thanks* and *blefs* the LORD,—Invoke His sacred Name:



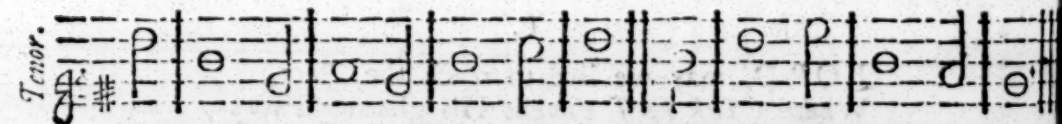
1. O Render *Thanks* and *blefs* the LORD,—Invoke His sacred Name:



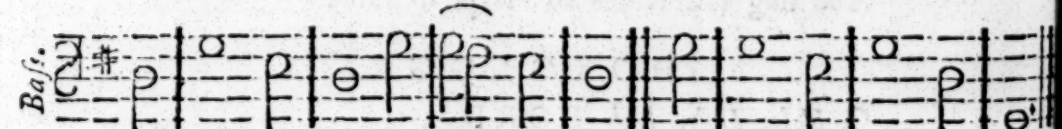
Acquaint the Nations with His *Deeds*,—His matchless *Deeds* proclaim.



Acquaint the Nations with His *Deeds*,—His matchless *Deeds* proclaim.



Acquaint the Nations with His *Deeds*,—His matchless *Deeds* proclaim.



- 2 Sing to His *Praise* in lofty HYMNS,—His wond'rous *Works* rehearse :
Make Them the *Theme* of your Discourse,—And *Subject* of your Verse.
- 3 Rejoice in His Almighty Name,—Alone to be ador'd :
And let their Hearts o'erflow with Joy,—That humbly seek the LORD.
- 4 Seek ye the LORD, his saving Strength—Devoutly still implore :
And where He's ever present, seek—His Face for evermore.

An HYMN for WHITSUNDAY.

John xiv. 10. **H**E's come, let ev'ry Knee be bent,
All Hearts new Joy resume :
Let Nations sing, with one Consent,
The COMFORTER is come!

Ephes. i. 3. What greater Gift, what greater LOVE
Can GOD on Man bestow ?
The Angels Joy in Heav'n above,
And all our Heav'n below.

Hail, blessed Spir't ! each pious Soul
Doth thy Influence feel :
Ibid. i. 17. Thou dost our darling Sins controul,
And fix our wav'ring Zeal.

Thou to the Conscience dost convey
The Checks that all must know :
Ibid. Thy Motions point to us the Way ;
Thou giv'st us Strength to go.

As Pilots by their Compass steer,
Till they their Harbours find :
Ibid. i. 26. So, LORD, Thy Inspirations here,
Guide ev'ry wand'ring Mind.

Though Winds and Waves our Course obstruct,
And foaming Billows roar :
Prov. xi. 6. Thou, LORD, wilt righteous Men conduct
Safe to Thy Heav'nly Shore.

— To Father, &c. —

A FUNERAL HYMN ; to the 146th Psalm Tune.

1.

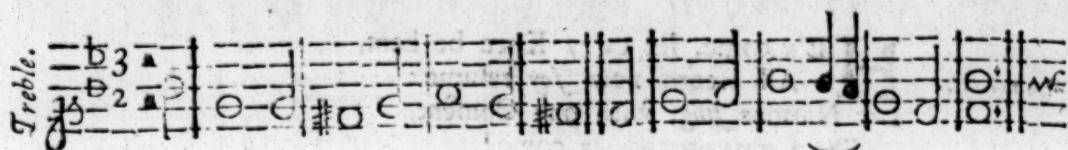
I Heard a Voice from Heav'n to say,
" Write, Bless eternally
" Are those dead Men, and only they,
" That in the LORD do die.

2.

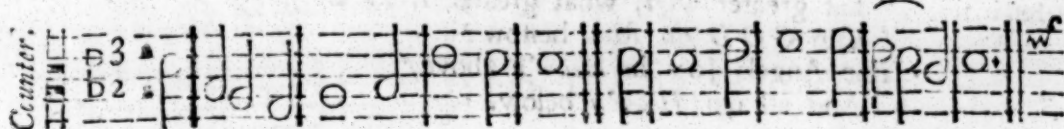
" For, from their Labour and their Pain
" They shall for ever cease :
" Their Works shall cause them to remain
" In everlasting Peace."

— To Father, Son, &c. —

To PSALM CXII, *New Version.* In Four Parts. W. T.



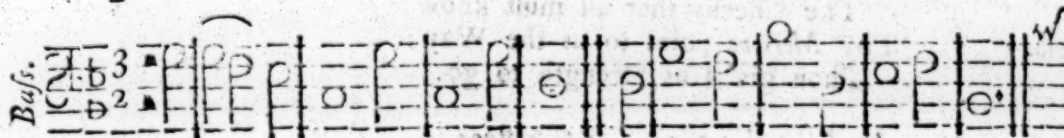
1. THAT Man is blest who stands in Awe—Of God, and loves His sacred Law :



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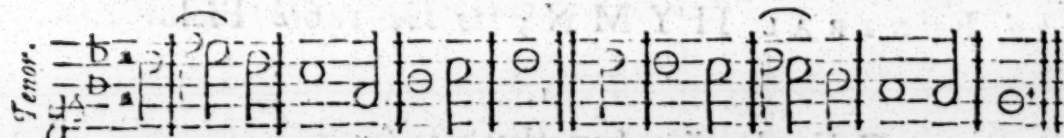
1. THAT Man is blest who stands in Awe—Of God, and loves His sacred Law :



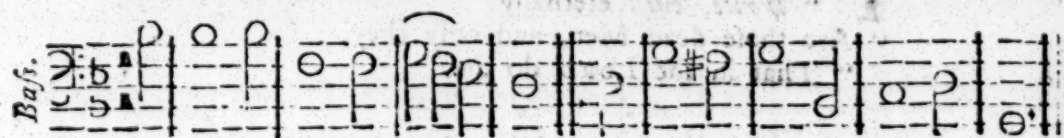
His Seed on Earth shall be renown'd,—And with suc-cess--five Honours crown'd,



His Seed on Earth shall be renown'd,—And with suc-cess--five Honours crown'd,



His Seed on Earth shall be renown'd,—And with suc-cess--five Honours crown'd,



- 2 His House the Seat of Wealth shall be,—An inexhausted *Treasury* :
His Justice, free from all Decay,—Shall *Blessings* to his *Heirs* convey.
- 3 The Soul that's fill'd with Virtue's Light,—Shines brightest in Affliction's Night :
To *pity* the Distress'd inclin'd—As well as just to all Mankind.
- 4 His lib'ral Favours he extends,—To some he gives, to others lends :
Yet what his *Charity* impairs,—He saves, by Prudence, in Affairs, &c.

An HYMN, from the XXIII^d PSALM.

1.

THE LORD my *Pasture* does prepare,
 And feeds me with a *Shepherd's* Care;
 His *Presence* does my *Wants* supply,
 And guards me with a watchful Eye:
 My *Noon-day* Walks He does attend,
 And all my *midnight* Hours defend.

2.

When on the sultry *Glebe* I faint,
 Or, on the thirsty *Mountains* pant;
 To fertile *Vales*, and dewy *Meads*,
 My weary wand'ring Steps He leads:
 Where peaceful *Rivers*, soft and flow,
 Amidst the verdant *Landkip* flow.

3.

Tho' in the Paths of *Death* I tread,
 With gloomy *Horrors* overspread;
 My stedfast *Heart* shall fear no Ill,
 For, Thou, O LORD, art with me still:
 Thy friendly *Crook* shall give me Aid,
 And guide me thro' *Death's* dismal Shade.

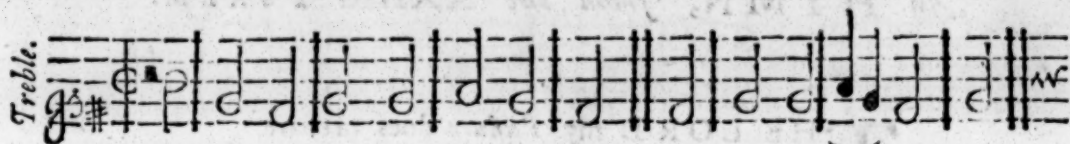
4.

Tho' in a bare and rugged Way,
 Thro' various lonely *Wilds* I stray;
 GOD's *Presence* shall my *Pains* beguile,
 The barren *Wilderness* shall smile;
 With sudden *Greens*, and *Herbage* crown'd,
 The *Streams* shall murmur all around.

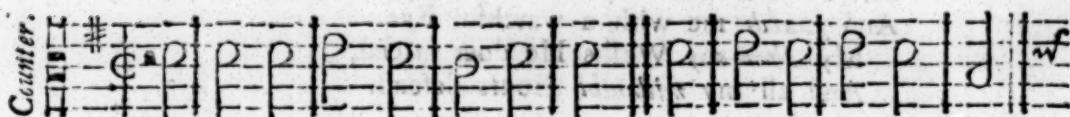
DOXOLOGY.

To GOD Almighty, Father, Son,
 Be Honour, Praise, and Worship done;
 By Saints, and Angels sacred Host,
 To Comforter, the Holy Ghost:
 As 'twas in Ages heretofore,
 Be now, and henceforth evermore.

To PSALM CXXVIII, *Old Version*. In Four Parts. W. T.



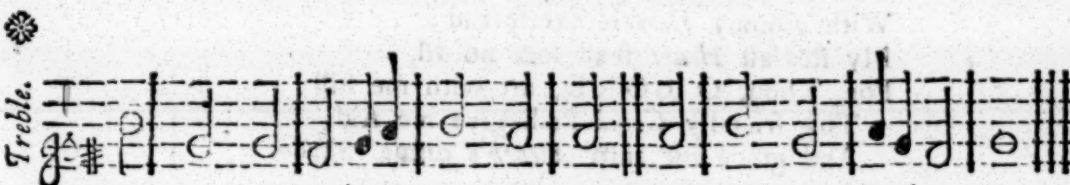
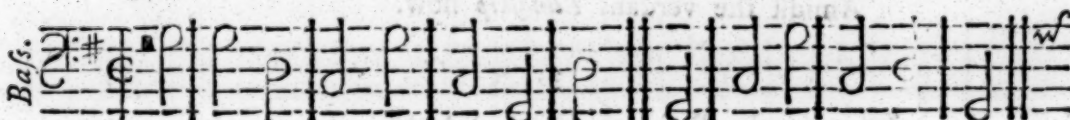
1. Blessed art thou that fear-est God,—And walkest in His Ways :



1. Blessed art thou that fear-est God,—And walkest in His Ways :



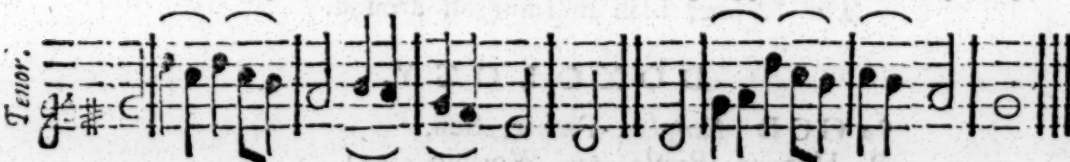
1. Blessed art thou that fear-est God,—And walkest in His Ways :



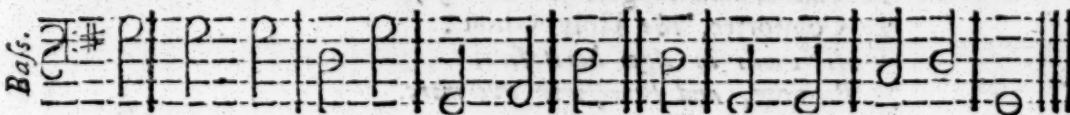
For of thy *La-bour* thou shalt eat,—Hap-py shall be thy Days.



For of thy *La-bour* thou shalt eat,—Hap-py shall be thy Days.



For of thy *La-bour* thou shalt eat,—Hap-py shall be thy Days.



- 2 Like fruitful *Vines* on thy House-side,—So doth thy *Wife* spring out :
Thy *Children* stand like Olive-plants—Thy Table round about.
- 3 Thus thou art blest'd that fearest God,—And he shall let thee see
The promised *Jerusalem*,—And her Felicity.
- 4 Thou shalt thy Childrens Children see,—To thy great Joy, increase :
And likewise Grace on *Israel*,—Prosperity and Peace, &c.

ADVICE

ADVICE to YOUTH: Or, An HYMN from Eccles. xii.

By W. T. (*To the foregoing Tune.*)

1.

Verse 1.

K NOW well thy MAKER in thy Youth,
And godly be inclin'd:
And early seek GOD's Ways of Truth,
That thou may'st GLORY find.

2.

Verse 3.

For, in Old Age, each tott'ring Limb
Will strive, alas! in vain:

Verse 2.

Our Sun-bright Eyes will then wax dim,
And Days be full of Pain.

3.

Verse 4.

We, restless, then shall early rise,
And tremble as we go:

Verse 6.

Our Ears be deaf to ev'ry Noise,
And ev'ry Pulse beat low.

4.

Verse 5.

Then will each Almond hoary Head
Be flourishing and gay:
Concupiscence will then be fled,
And Vigour fade away.

5.

Verse 7.

Death then strikes ev'ry Motion dumb,
And Bodies turn to Dust:

Verse 14.

But Souls must sure to Judgment come,
The Wicked, and the Just.

6.

Psalms xxiv. 4.

Then happy they! who, in their Youth,
Did Godliness regard:
They surely, from the God of Truth,
Will have a just Reward.

7.

Psalms cxlv.

Hence, let GOD's great and sacred Name
Be ever on your Tongue:

Psalms ii. 12.

And let CHRIST be (with equal Flame)
The Close of ev'ry Song.

AMEN.

To PSALM CXXXIV, *New Version*. In Four Parts. W. T.



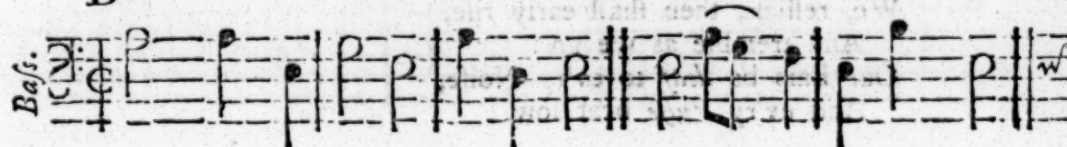
1. BLESS GOD, ye Servants that attend — Up-on His so-lemn State :



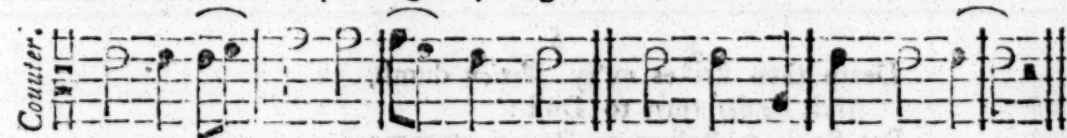
1. BLESS GOD, ye Servants that attend — Up-on His so-lemn State :



1. BLESS GOD, ye Servants that at-tend — Up-on His solemn State :



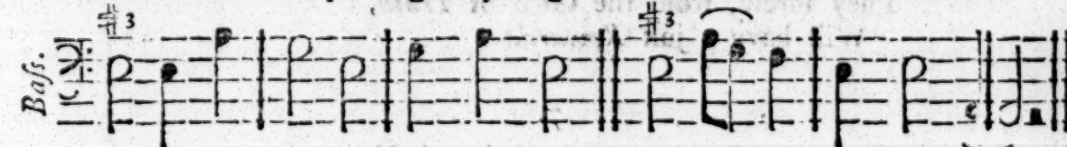
That in His Tem-ple Night by Night—With humble Rev'rence wait.



That in His Tem-ple Night by Night—With humble Rev'rence wait.



That in His Tem-ple Night by Night—With humble Rev'rence wait.



2 Within His House lift up your Hands,—And *blefs* His holy Name :
From *Sion* blefs thy *Iſr'el*, LORD,—Who Heav'n and Earth didſt frame.

DOXOLOGY.

To Father, Son, and Holy Ghost, the undivided Three :
The One, ſole Giver of all Life, Glory for ever be.

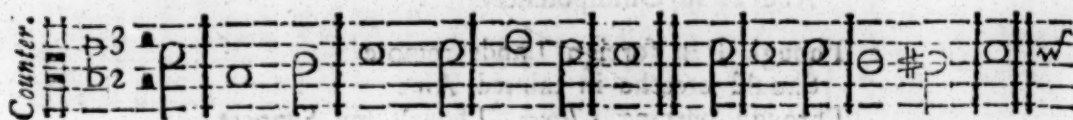
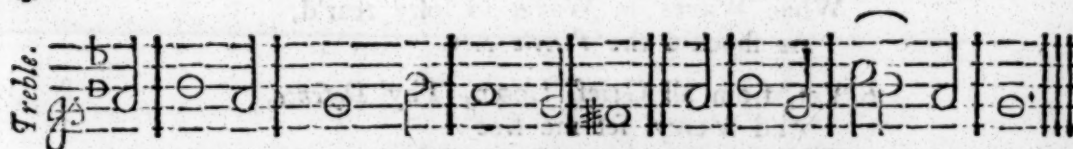
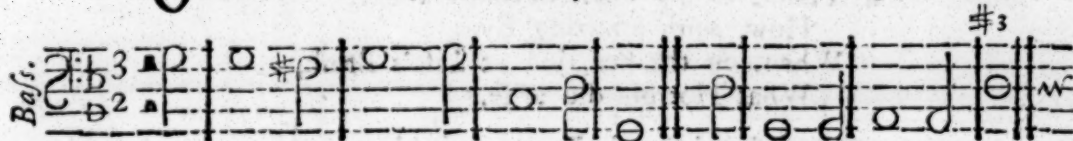
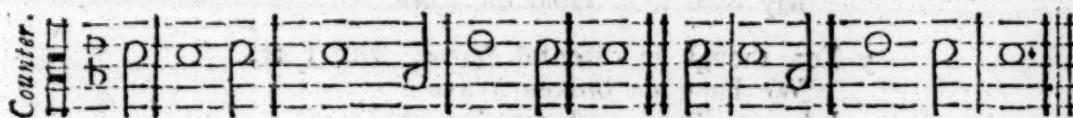
GOD

GOD our only SAFEGUARD, by Sea and Land,

A Meditational HYMN; by W. TANS'UR.

- 1 **L**ORD, for the *Just* Thou dost provide,
How sure is their *Defence*!
Eternal WISDOM is their Guide,
And Help Omnipotence.
- 2 Though I in foreign Lands remote
Should breathe in tainted Air:
Through burning *Climes*, Thour't my Support,
By LOVE, and tender Care.
- 3 Thy *Mercy* sweet'ned ev'ry Soil,
Made ev'ry *Country* please:
Thou on the snowy Hills didst smile,
And smooth'd'st the rugged Seas.
- 4 Think, O my Soul, devoutly think,
How, with amazing Eyes,
When, on the Sea, just at Life's Brink,
What Horrors did arise.
- 5 Confusion in each Face appear'd,
And *Fear* in ev'ry Heart:
When Waves on Waves so lofty rear'd,
As shock'd the *Pilot's* Art.
- 6 Yet, from all Grief, LORD, Thy *Defence*,
And *Mercy*, set me free:
When, with an humble Confidence,
My Soul took Hold on Thee.
- 7 For, though in dreadful *Storms*, with Fear,
We hung on broken Wave:
I know, Thou wast not slow to hear,
Nor impotent to save.
- 8 The *Storms* were laid, the Winds did cease,
Obedient to Thy Will:
The *Sea* did from its Rage decrease,
And ev'ry *Wave* lay still.
- 9 Through ev'ry *Scene*, while Life does last,
Thy Goodness I'll adore:
And praise Thee for all Mercies past,
Thee love—and hope for more.
- 10 My Life (whilst here, in ev'ry State,)
A *Sacrifice* shall be:
And Death (when Death shall be my Fate)
Shall join my Soul to Thee.

AMEN.

To PSALM CXLVI, *New Version*. In Four Parts. W. T.1. O Praise the LORD, and thou my Soul—For e--ver *blefs* His Name :1. O Praise the LORD, and thou my Soul—For e--ver *blefs* His Name :1. O Praise the LORD, and thou my Soul—For e--ver *blefs* His Name :His wond'rous LOVE whilst Life shall last—My constant *Praise* shall claim.His wond'rous LOVE whilst Life shall last—My constant *Praise* shall claim.His wond'rous LOVE whilst Life shall last—My constant *Praise* shall claim.

- 2 On *Kings*, the greatest Sons of Men,—Let none for Aid rely :
They cannot save, in dang'rous Times,—Nor timely Help apply.
- 3 Depriv'd of Breath, to *Dust* they turn,—And there neglected lie :
And, all their Thoughts and vain *Designs*—Together with them die.
- 4 Then happy he ! who *Jacob's* God—For his *Protector* takes :
Who still, with well-plac'd *Hope*, the LORD—His constant *Refuge* makes.

A Funeral

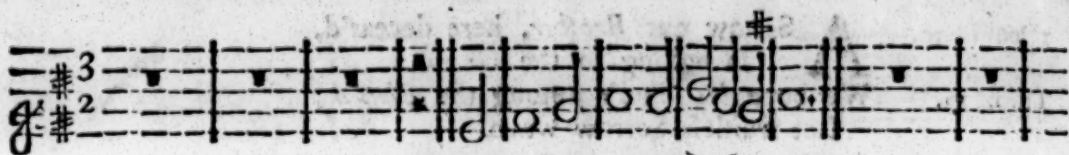
A FUNERAL HYMN.

- 1 Joh. ii. 10. **A**S now our *Brother*, here deceas'd,
Is hasting to the *Grave*:
Tit. ii. 13. We hope *his* Soul's among the *Bless'd*;
Let fruitless Sorrow wave.
- Phil. i. 21. Our Loss is now *his* greatest Gain,
Let no rude Hand annoy:
Psalm civ. 29. Whose *Dust* now sleeps, exempt from Pain,
In Hopes of future Joy.
- 2 Cor. iii. 18. We at the great *Tribunal-day*
Must all together meet:
And there Our grateful Homage pay
At Our kind MASTER'S Feet.
- Rom. vi. 13. Then the great JUDGE, from His high *Throne*,
Bright *Crowns* of Gold will give
Acts xvii. 31. To such as have His *Precepts* known,
And study'd well to live.
- 2 Chron. xxx. 18, 19. Oh! let Us then Our Souls prepare
For that uncertain *Hour*:
Acts xxvi. 18. Left *Death* should end our Pain and Care,
In Sin, by *Satan's* Pow'r.
- Prov. xiv. 18. LORD, give Us *Grace*, Our Times to spend,
In *Virtue's* prudent Way:
That, when Our mortal Lives shall end,
No Guilt may Us disuay. — *Amen*.

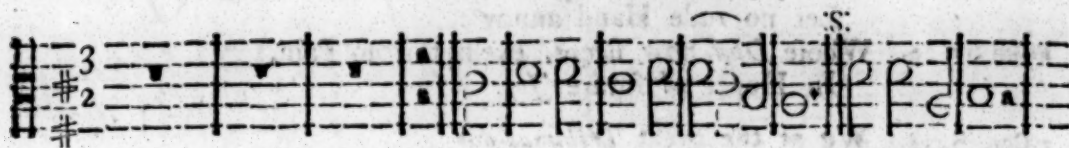
A FUNERAL HYMN; by W. TANS'UR.

- Rev. xiv. 13. **H**OW *blest* are they, in *CHRIST* who die!
What *LIFE* attends their Death!
1 Cor. xv. 20. They *rise*, (scarce fallen) and *revive*
With their last dying Breath.
- Job xix. 26. And, tho' their *Bodies*, lodg'd in *Dust*,
Do foul *Corruption* see;
Col. iii. 4. At the *last DAY* They'll *rise*, as *just*,
And *shine* t'Eternity.
- 1 Cor. xv. 55. Bless'd *DAY*!—Then they loud *Songs* shall *sing*
Of *Mirth*, *triumphantly*:
“O *Death*! *Where* is thy deadly *Sting*?
“O *Grave*! thy *Victory*?
O *JESUS*, Who did'st conquer *Death*,
In *Us* all Sin subdue:
Thou, rais'd to *Life*, so give *Us* Birth,
And *JOYS* for ever *new*.
—To Father, Son, &c.—

To PSALM CL, *New Version.* In Four Parts. W. T.



From whence His Goodness largely flows :

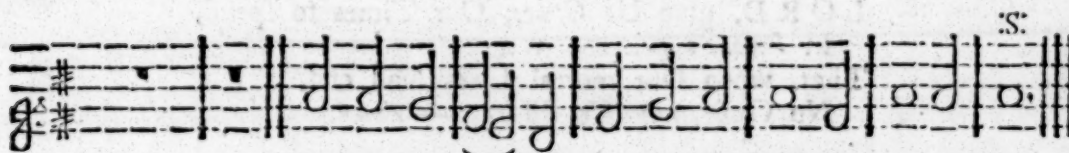


Praise Him in Heav'n,

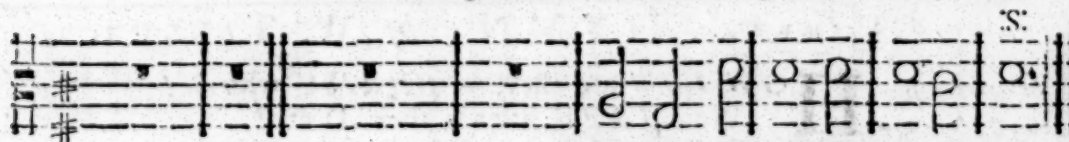


1. O Praise the Lord in that blest Place—From whence, &c.

where



Unveil'd in per-fect, unveil'd in per-fect *Glory* shows.



Unveil'd in per-fect *Glory* shows.



He His Face—

Unveil'd in per-fect *Glory* shows.



2 Praise Him for all the mighty *Acts*—Which He in our Behalf has done :
His *Kindness* this Return exacts,—With which our *Praise* should equal run.

3 Let the shrill *Trumpet's* warlike Voice—Make Rocks and Hills His *Praise* rebound :
Praise Him with *Harp's* melodious Noise,—And gentle *Psaltery's* silver Sound.

4. Let

4.

Let Virgin Troops soft *Timbrels* bring,
And some with graceful *Motions* dance:
Let *Instruments* of various Strings,
With ORGANS join'd, His *Praise* advance.

5.

Let them who joyful HYMNS compose,
To *Cymbals* set their SONGS of *Praise*:
Cymbals of common Use, and those
That loudly sound on solemn Days.

6.

Let all that vital *Breath* enjoy,
Which GOD does, hourly, them afford:
In just Returns His *Praise* employ;
And let all Creatures *praise the LORD*.

DOXOLOGY.

John v. 7.

GLORY to GOD, our Heav'nly KING!

Rev. i. 6.

Thy Name be prais'd in Persons THREE:

May we in Heav'n for ever sing

Eternal PRAISES unto THEE.

2 Cor. xiii. 11.

In *Fine*, my *Friends*, I bid ye all *farewel*,

In perfect LOVE may all strive to excel:

Be of good *Comfort*, of one godly *Mind*,For such, in CHRIST, will *Peace* and GLORY find.

A M E N.

Boston, March 12, 1766

W. TANSUR.

F I N I S.

E R R A T A.

PREFACE, Page ix. Line ult. for *Ecclus.* xxxiv. read xlv. For *Osterwald*, read *Osterwald* — Page 3, *Pfal.* iii. for *Fright*, read *Flight*. — Page 7, make the *Date* 1062. — Page 11, Line 2, read, *with many Weapons*. — Page 35, Line 12, read, *though wicked Achitophel*. — Page 37, *Pfal.* xlv. read, *hint what Grievs*. — Page 43, *Pfal.* li. set the *Date* 2969 before the large Capital O. — Page 44, *Pfal.* lii. Line 4, read *Abimelech*; and the same on Page 45, Line 11. — Page 131, Col 2, for *Joab*, read DAVID. — Page 153, Line 9, read, DAVID *made such Music*. — Page 158, Line 24, for 16, read 27. — Page 168, § xvii. for *Beroneth*, read *Beeroth*. — Page 172, § xx. Line 16, read, *if he, and they, walked*. — Page 189, § xxxvi. for *Exod.* read *Deut.* and read, *Iron Bedstead*. — Page 193, § xxxviii. Lines 15 and 17, make the 28, 13; and the 13, 28. — Page 200, set the 7th *Note* of the lowest Bass in the lower Space, and the 8th *Note* in the Space above the middle Line; on A, and E. The Mood should be $\frac{3}{2}$ Tripla Time.

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